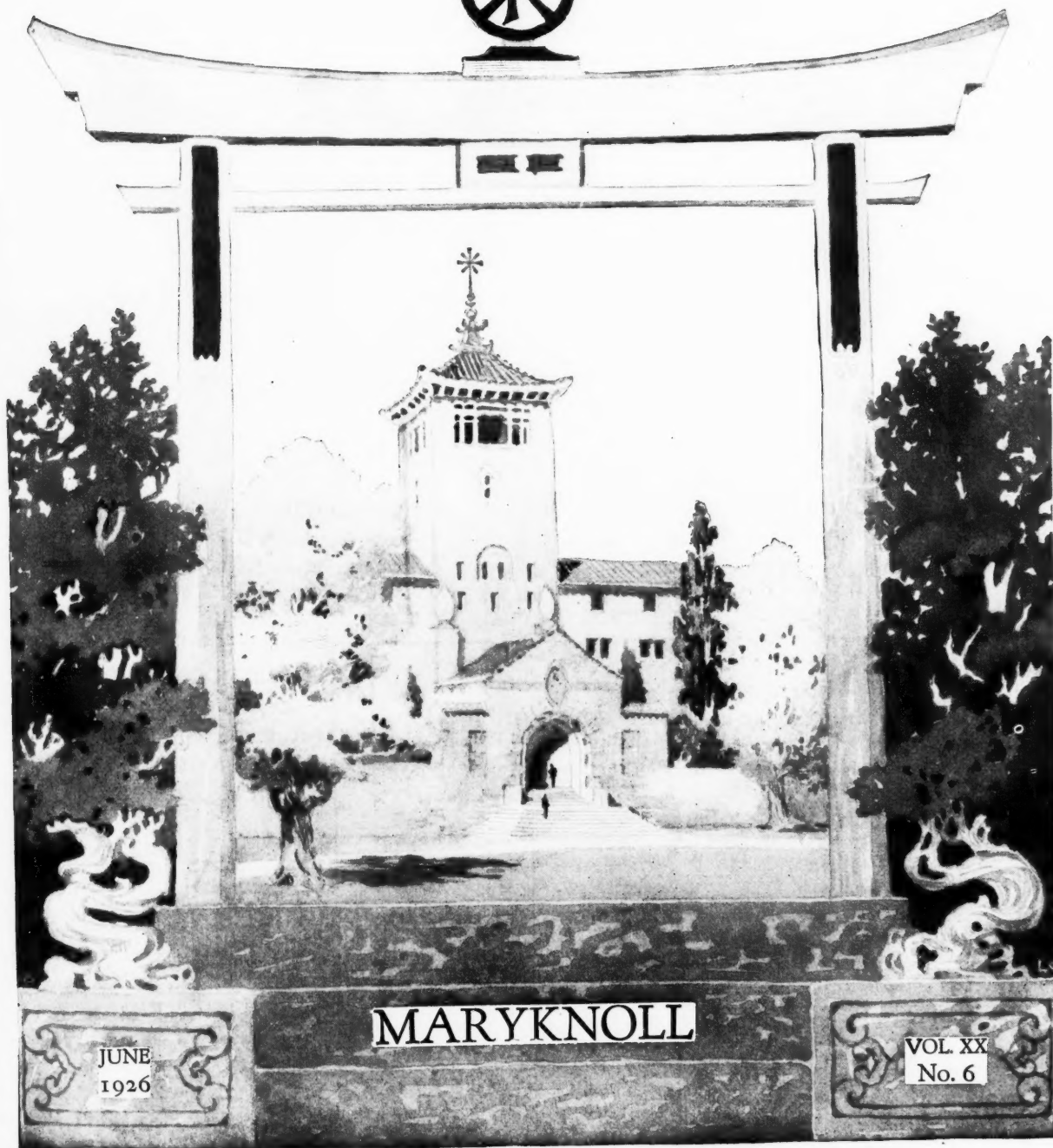


THE FIELD AFAR



MARYKNOLL

JUNE
1926

VOL. XX
No. 6

SCHOOL NUMBER

UNIVERSITIES, COLLEGES, and SCHOOLS

UNIVERSITIES FOR MEN

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University of Detroit, Detroit, Mich.
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St. Mary's College & Academy, Monroe, Mich.
College of St. Teresa, Winona, Minn.
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Academy of the Sacred Heart, Fall River, Mass.
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The Catholic Foreign Mission Society of America (MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

IN THE UNITED STATES.

THE SEMINARY AND ADMINISTRATION is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy and theology.

The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center.

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a six-year classical course foreign mission aspirants who have completed the eight grammar grades.

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MARYKNOLL JAPANESE MISSIONS are conducted by the Maryknoll Sisters, for the education and religious instruction of Japanese, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash.

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For further information address: *The Catholic Foreign Mission Society, Maryknoll, N. Y.*

IN EASTERN ASIA.

THE first band of four Maryknoll priests left for China in September, 1918, and were assigned to a field in Kwangtung. Today, Maryknollers count on the field ninety-five—forty-eight priests, seven Brothers, and forty Sisters—with missions in China (Kwangtung and Kwangsi Provinces), and Korea. The center of communication and of supplies for the various missions in China is the Maryknoll Mission Procure, Box 595, Hongkong. The central house of the Sisters in China is the Maryknoll Convent, 103 Austin Road, Kowloon, Hongkong.

Communications for Korea may be addressed to the V. Rev. P. J. Byrne, Tenshudo, Shingishu, Korea.

ASSOCIATE MEMBERSHIP

ASSOCIATE Membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to *The Field Afar*.

For these members, weekly Masses (more than three thousand every year) are offered by the priests, and they are remembered in the Communion and other prayers of the students and Sisters. The same spiritual benefits may, if desired, be applied to departed souls.

Associate Membership for one year, without *The Field Afar*, is fifty cents; in perpetuity, fifty dollars, payable on enrollment or within two years.

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THE FIELD AFAR—eleven issues yearly—
10c the copy; \$1.00 a year; \$5.00 for six years; \$50.00 for life. (A life subscription insures perpetual membership in the Society.)

THE MARYKNOLL JUNIOR—ten issues yearly—
10c the copy; 50c a year for single subscriptions; 40c for quantities of ten or more to one address. Sample copies sent on request.

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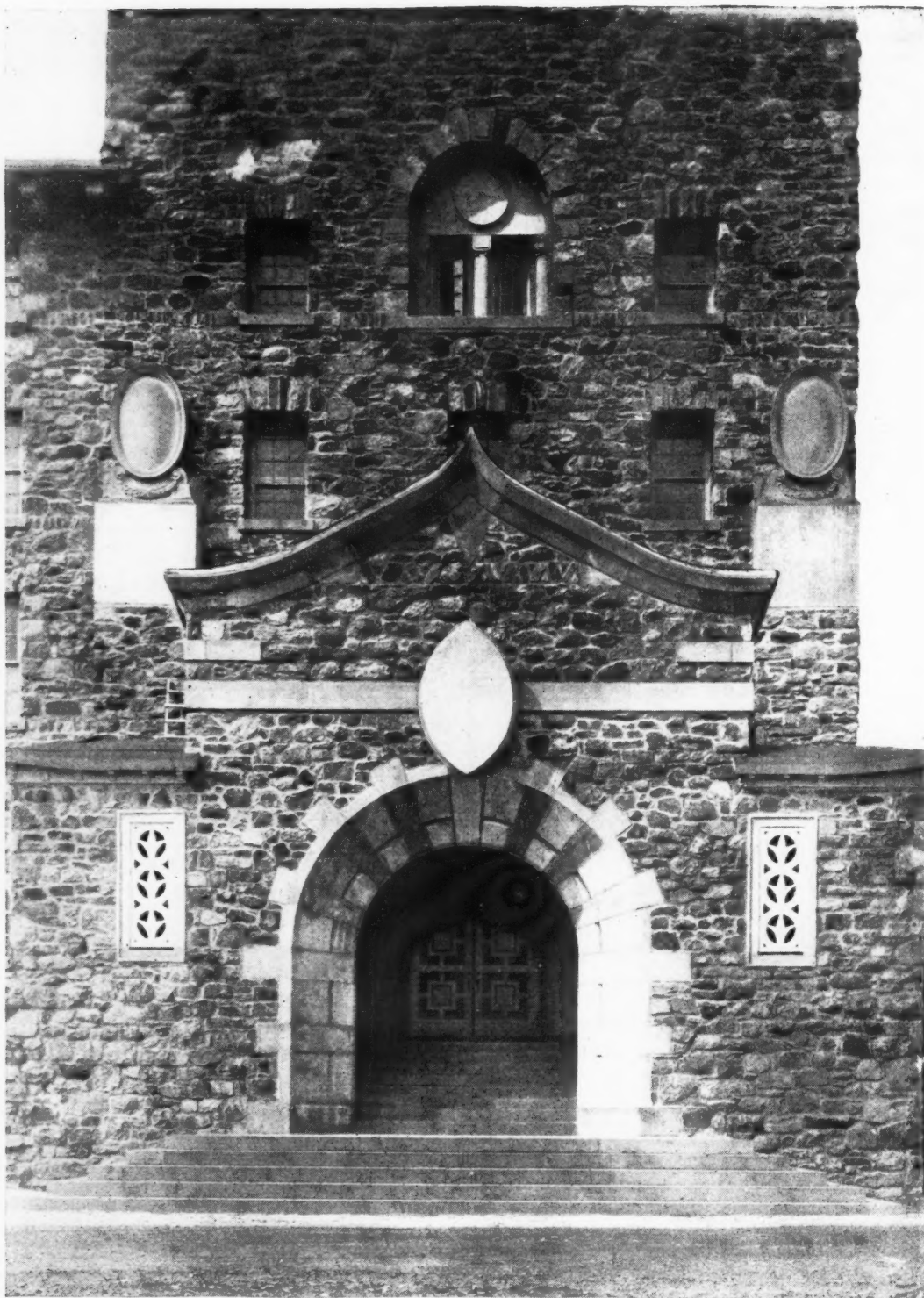
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At the Base of the Tower

The entrance to the new Seminary has a touch of the Orient. The central medallion is to bear the figure of Christ, with the inscription, "Going teach all nations"; the two above are for St. Peter and St. Paul



THE FIELD AFAR

JUNE, 1926



FIFTEEN YEARS

THE GROWTH OF MARYKNOLL SINCE ITS FOUNDATION, JUNE 29, 1911

"IN the afternoon, we went to St. Peter's for First Vespers of the Feast of SS. Peter and Paul—a blessed day," reads the 1911 Maryknoll diary.

A blessed day indeed, for on June 29, 1911, the prayers and hopes of many years had been answered. America's first foreign mission seminary was to be established. The Sacred Congregation of Propaganda had approved; the Holy Father, Pius X, had blessed the project; and the founders, Frs. Walsh and Price, returned to the United States to make the Catholic Foreign Mission Society of America a visible institution.

In January, 1912, a small dwelling in the village of Hawthorne, New York, was secured. A young man came to help the priests, and he was soon joined by another—aspirant Brothers. A few students presented themselves as seminarians, and already the little house was overcrowded.

About the same time another house was established near by for some young women who had come to offer their services for the work of foreign missions.

The great problem was to find property that would lend itself to future development. After some maneuvering and many prayers a ninety-acre farm, Sunset Hill, was secured in the village of Ossining.

The new place, Maryknoll-on-the-Hudson, was opened in September, 1912. A large, old-fashioned farmhouse became the pro-Seminary, the residence of four priests, six students, and three Brothers; another house, further removed, sheltered six "Teresians."

The next fall saw the establishment of the Maryknoll Prepara-

tory College—the Vénard—at Scranton. Here a few youngsters began their studies leading to the major seminary. Two years later, the Vénard became a permanent abode at Clarks Summit, eight miles north of Scranton, and the big farm among the anthracite hills was soon the home of many aspirants. The old buildings were utilized, though crowded, until a few years ago. Now the partially completed college building houses some eighty students, twelve priests, and eight Brothers—eventually it will accommodate about two hundred and fifty. This year a second Preparatory College will be opened at Los Altos, California.

In November, 1914, when the Sunset Hill Seminary was but a year old, the first Maryknoll priest was ordained.

The rapidly growing student body needed the services of the new priests in the important work of directing and teaching, or in preaching and spreading a knowledge of the work, and some years must pass before thought could be given to the field awaiting the young apostles.

Five, six, seven years sped by, and the day of days came. The pioneer band of American missionaries blazed the trail, and the young society seemed to take on a new vigor.

An invitation had come from a bishop in South China to send the new missionaries to that field, and, with the cofounder, Father Price at their head, the first group of four priests crossed the Pacific. A year later, this Superior died in that strange land, but the remaining three, encouraged by their big

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brothers of France, "carried on." The following year, and every year since, reinforcements have been sent out from Maryknoll; at first only priests—then Brothers, then Sisters, until today this little cohort numbers ninety-four.

In 1924, Rome established the Apostolic Prefecture of Kongmoon, a territory corresponding to a diocese in this country. This had been the original Maryknoll field, where the pioneer work was done, but now the real test was to begin. The young priest who had succeeded Father Price as Superior was named by Rome Prefect Apostolic and on his shoulders fell the care of the missions.

That same year missions were established in Korea, and last year there were added new sections in the Hakka district and Wuchow. Nineteen twenty-six finds two priests entering the northern mission of Manchuria.

Back on Sunset Hill "you'd never know the place." The old barn has long since been rebuilt into an attractive frame dwelling named St. Joseph's, and is now occupied by novices of the Sisters' Community. A more spacious barn forms the center of a well-managed farm—a thirty-cow dairy; a poultry yard with seven hundred denizens; a "stylish" pig-gery; and sixty acres of corn, hay, wheat, oats, truck gardens, orchards, vineyards, and whatever else goes with this business; namely, horses, sheep, and a goat that no one has gotten yet. The farming and upkeep is helped along by the students' daily manual labor hour.

The farmhouse Seminary, enlarged until it threatened to burst, is now Rosary House, the home of

SCHOOLS ARE A VITAL NEED ON THE MISSIONS

the professed Sisters, who also occupy St. Michael's, once the carriage house.

A large stone building stands at the north gate, SS. Peter and Paul's. There are the Society's executive offices—editorial offices of *THE FIELD AFAR* and *The Maryknoll Junior* (a magazine for young people); the publication office from which has issued many interesting Maryknoll books; and our own Maryknoll post office.

Down on the hillside a huge cross marks the cemetery—one Brother and two Sisters await the Resurrection morn. There, too, we remember the others who have run their course in the service of the Lord, Father Price, the co-founder; two other priests; the first Brother; one other Sister and four students.

Crowning the one hundred and twenty-five acre estate now is the new Seminary, a sturdy building of native field stone roofed with green tiles. A tower rising in the center carries the Roman lines of the building, to which has been added a touch of the Orient. One half the structure now fairly well completed houses one hundred and twenty priests, seminarians, and Brothers. The finished building will provide for three hundred.

At present, the Maryknoll roster shows eighty priests, of whom thirty-five are on the China missions, with its fourteen mission



THE CRADLE AT HAWTHORNE, NEW YORK

Here the organization of the Catholic Foreign Mission Society of America lived from January until September, 1911

stations; and twelve are in Korea, where six stations are spread out over a vast territory. Seven or eight more priests are promised for the missions in the fall.

The Brotherhood has grown to forty-five, and is represented by seven on the missions.

The Foreign Mission Sisters of St. Dominic, as the Teresians came to be known after their official approbation by Rome, now number more than two hundred and sixty, with a representation of forty on the missions. In addition to the Maryknoll missions in China and Korea, the Sisters have this year undertaken the important work of a normal school at Manila.

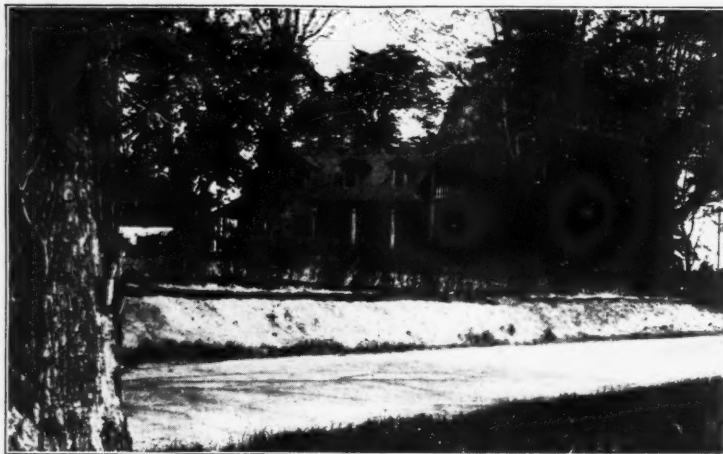
The mustard seed has grown to a great tree since our Foundation Day fifteen years ago, and today the Maryknoll family numbers about five hundred.

"God has visibly blessed this work," our Cardinal Hayes has said. He has, indeed. God has left us our Founder and Superior to implant his own zeal in young hearts; He has blessed us with good friends to encourage our feeble efforts; He has strengthened us for the battles which lie before us.

As the fifteenth anniversary passes over Mary's Knoll and the sun fades behind the purpled hills, casting shadows over the majestic Hudson beyond the towering Seminary, we can but thank God from very grateful hearts that He has brought us so far along the road. May He continue "to raise up sterling men of God" for His cause and for Maryknoll.

THE CHRONICLE

The course of studies at Maryknoll Seminary is the same as conducted in Catholic seminaries the world over. If anything, there are probably more subjects in our curriculum than that of a diocesan institution. Besides the regular classes in Philosophy, Theology (Dogmatic and Moral), Sacred Scripture, Canon Law, Church History, Science, Liturgy, and Plain Chant, classes are also included in Chinese, French, He-



THE FIRST RESIDENCE OF THE MARYKNOLL SISTERS



MARYKNOLL SEMINARY ON SUNSET HILL, OSSINING
As it appeared when first occupied in 1912

brew, and English. Add to this the daily hour devoted to manual labor and you will find a schedule guaranteed to keep any seminarian busy.

On St. Thomas's Day, a theological disputation gives evidence of the year's class work. One student expounds the doctrine of the Church, after which an objector produces contrary views. The disputation continues—in Latin, by the way—until each objection is satisfactorily overcome. A Scriptural discussion follows in English.

The program is opened and interspersed with appropriate musical selections by the choir, and although the whole covers a period of more than two hours, even the tyro philosophers manage to look interested while they nod a jerky assent.

A weekly paper called *Sparks* (from the home fire) edited by the students, is sent to other Maryknoll houses in this country and abroad. It keeps all in happy touch with activities round the hearth. Until recently—when we read it in *Sparks*—we did not realize how many activities were really in progress at this busy hive. The student editor says:

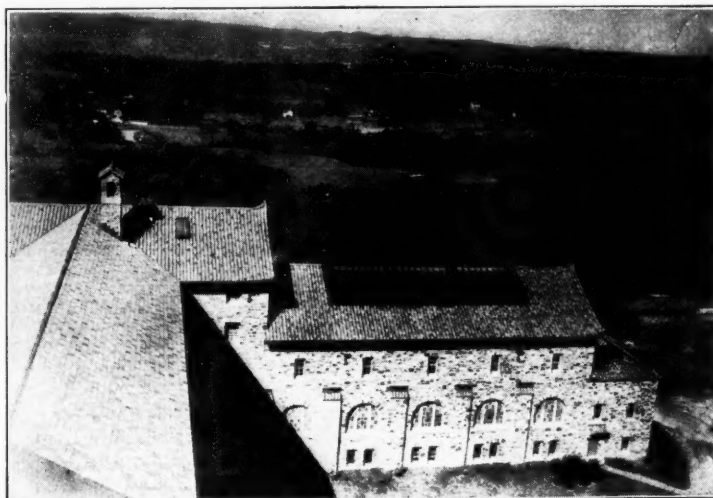
"The Apologetic Society, which meets every Tuesday evening, enjoyed a lecture by the Chaplain of Sing Sing on means and methods of getting at souls behind the bars. The Reverend

lecturer threw many instructive side lights on criminal psychology, besides

Not only prayers will save souls. Young men and young women who are not afraid to quit the world for Christ's sake are needed in China and Korea as priests, Brothers, and Sisters.

Has the world a "hold" on you? "What shall it profit a man if he gain the whole world and suffer the loss of his soul?"

opening our minds to the spiritual side of crime and jails.



THE LIBRARY WING OF THE NEW SEMINARY

Honorable mention is due to members of the First Theology class who meet each Saturday night, and, for an hour, take turns delivering a short homily on the next day's Gospel.

The theologians are active along other lines, too. In September, each student was assigned one of the Church Fathers, whose works he studied all the year. This month he will present a paper reviewing and appreciating his Father.

Nor have they stopped at that. With March began a division of the Apologetic class for a thorough research into the history and proselytizing methods of the "isms" of Luther, Henry VIII, and Mohammed.

We might as well tell you all: One small group meets biweekly to discuss the writings of Belloc and Chesterton; another studies Shakespeare while others analyze the merits of the poetic classics. And, of course, the men preparing for the S. T. B. degrees never relinquish their textbooks.

Beyond this, mention must be made of the special Plain Chant instructions which came to us under the venerable Dom Eudine, O.S.B.; nor can we forget our usual practice of French conversation on Tuesday nights, and Latin on Thursdays.

The outdoor manual labor squads spend a period on rainy days studying their particular line of work. The head of the squad is "professor." He lectures his apprentices on matter which he has "read up on" in official bulletins from Washington and from Cornell University.

The students realize what we know to be a certainty—the foreign missionary must be a thoroughly educated man.

IS CONTINGENT LARGELY, UNDER GOD, ON CATECHISTS

AN ENCOURAGING REPORT

FROM THE KONGMOON PREFECTURE

"HOW many missions has the Catholic Foreign Mission Society of America in Eastern Asia?" This is a question now often asked by priests, especially by those belonging to other missionary congregations. By "missions" the inquirer means fixed territory set apart for and actually transferred by Rome to Maryknoll priests, one of whom is named—also by Rome—as superior.

Maryknoll has as yet only one mission—Kongmoon—whose superior, with the title Prefect Apostolic, is the Rt. Rev. Msgr. James E. Walsh, one of Maryknoll's first alumni. Msgr. Walsh happens to bear the name of the Cofounder and Superior-General of the Catholic Foreign Mission Society of America, but there is no relationship other than the spiritual one of son to father.

Four other Maryknoll missions are in the making and actually operating under superiors selected by the Society, but these prospective missions have not yet been ecclesiastically founded.

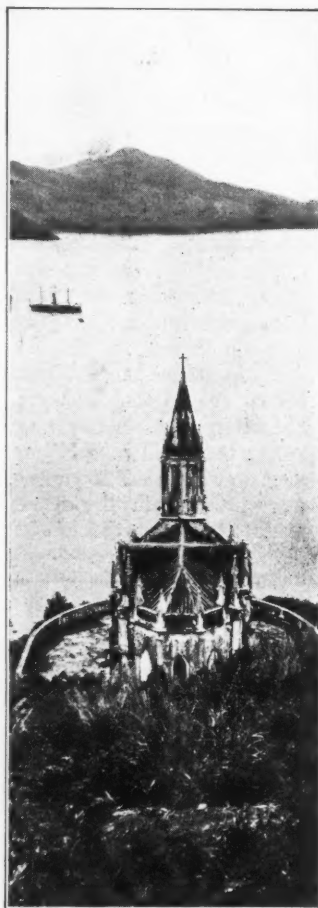
Below is an abstract from the latest report of Msgr. Walsh. It is a direct statement that tells its own story—of difficulties and hopes. Read it. It is worth while:

THE first year in the history of the new Apostolic Prefecture of Kongmoon verified the old adage, "Head winds at the start." The struggle to organize the Central Mission was attended with comparatively little actual accomplishment, but this was due to conditions beyond our control. The government of the province changed hands frequently during the year, and the resultant turmoil interfered with all efforts towards constructive work.

The problem for the Mission at present is to organize the central establishments, upon which the outlying missions depend for development. These are the seminary, novitiate for nuns,

normal schools and catechist schools for men and women. Land for these purposes was purchased with all due legality; but the transfer was not ratified by the authorities, and, at present, this vital question awaits the good offices of our own State Department.

Finally, a special effort was made to



SANCIAN ISLAND

A shrine marks a spot in the Maryknoll missions where St. Francis Xavier died.

establish the seminary, only to have the building of it interrupted by the greatest political upheaval China has experienced since the foundation of the Republic. It is an agitation that purports to be directed against what is

termed foreign aggression in China. Without seeking to pronounce upon its various causes and its aims, it may be stated that its result has so far been a trying state of semi-anarchy that impedes all foreign activity in our province, including mission work, to a considerable degree. It is hardly possible that the good sense of the Chinese people will tolerate this condition very long, and, even in the hour of trial, we look confidently for a reaction that will bring peace and enable us to go about the work we came to do.

In spite of unprecedented turmoil throughout the province, however, all our out-stations were able to function to some extent during the past year, and certain gains and developments have been recorded. God brings good out of evil, and through His help the year has not been lost.

MISSION ACTIVITIES

Kongmoon. The attempt to establish a Center has so far ended in nothing, although a final effort to build a temporary seminary has proceeded to the point of raising the walls of the new house to the second story. If this building can be completed in spite of the uncertain conditions, we may yet open our seminary there before the year is out.

Yeungkong has had its usual steady growth. The schools were well attended. A lecture hall, opened on the main street of the city to interest the merchants, succeeded in attracting a number of converts. The Maryknoll Sisters accomplished much good by their system of house visiting, breaking down prejudice and making many friends and some converts. Owing to the falling off of catechist contributions, the work of catechizing in the out-lying villages had to be curtailed, and, as a consequence, the mission's list of new catechumens is smaller than usual this year. On the whole, however, Yeungkong made satisfactory progress.

Loting witnessed the first year of the Sisters' activities, and the results were gratifying. Our work in Loting is comparatively new and consequently uphill, but the Sisters operated a very successful girls' school and a medical dispensary, both of which went far to gain popular good will.

Tungchen had a good year, mainly devoted to catechizing and direct convert making. Signs of interest abound, and, given normal conditions, the mission should grow by leaps and bounds as time goes on.

THE HOLY FATHER LOOKS TO AMERICA



THE YEUNGKONG MISSION HAS A WELL ESTABLISHED SCHOOL.
Sr. Mary Francis is the Superior

Kochow confined its efforts to the main activities, Sacred Heart School for boys, and the Medical Dispensary. Both were very successful. The pupils of Sacred Heart School took all the prizes in a city-wide competitive examination at the close of the term. The dispensary occupied Bro. John's full time, and upward of three thousand patients from near and far were treated by him during the year.

Fachow is a new mission and not a part of the prefecture, and it is not being intensively developed at present; but a boys' school has been operated with fair success, and a few converts were made by personal work among the people.

Hoingan concentrated on its already flourishing boys' school, which grew remarkably in numbers and strength. During the year the much-needed rectory was completed at a total cost of six thousand dollars.

Sancian Island was occupied for the first time this year by our priests. Owing to the many changes in personnel necessitated during the year, no development was attempted beyond the establishment of primary schools for Catholic boys and girls.

Sunchong was kept going, but no advances attempted. The boys' school was poorly attended. The chapel that threatened to collapse was strengthened and done over in the Chinese architectural style.

Chik Kai was not staffed, owing to the ill health of the pastor, Fr. Fitzgerald, who was ordered home for treatment. The new chapel has been completed, however, and the rectory is now in process of construction. Chik Kai furnished this year two vocations to the convent. It is hoped to staff this fine mission of six hundred third-gen-

eration Christians by the end of the year.

Pingnam in Kwangsi Province concentrated this year on boys' schools, six of which were established to the great strengthening of the missions. The visitations to the bandit-infested mountain districts revealed, as usual, the strong faith of these isolated Christians.

NEW MARYKNOLL TERRITORY

The most important external happening of the year affecting the prefecture, was the decision of Maryknoll to establish two new mission fields in South China, which will be independent missions and later prefectures or vicariates.

One of these new fields is in the Swatow Vicariate. At the request of Bishop Rayssac, of Swatow, Kwang-

tung, six sub-prefectures of his territory have been separated and assigned to Maryknoll by Propaganda. The Rev. Francis X. Ford, one of the first group to come to China in 1918, and long pastor of Yeungkong, was named Superior of this territory. Similarly, the territory in Kwangsi Province, which was assigned to Maryknoll in 1920, is now being separated, with a view to later erection into a prefecture. The Rev. Bernard F. Meyer, also a member of the 1918 group, has been named Superior of the Kwangsi Mission and is at present in America collecting funds to aid in its development. The loss of its two most experienced missionaries will be greatly felt by the Kongmoon Prefecture, which, however, cannot begrudge them to the all-important work assigned them by the Society.

SUMMARY

On the whole, our various stations struggled through a fairly successful year. The upset state of the government affected our country districts but little during most of the year, except for occasional embarrassments from bandit raids and factional warfare.

With May, 1925, however, came a serious disturbance. Political agitation precipitated a state of disorder tinged with full antforeign feeling. Our mission activities have been greatly hampered. All means of communication have been interrupted, and the common facilities of normal life have largely broken down. In this state of



A DRILL IN THE YARD OF THE GIRLS' SCHOOL

FOR STRONGER DEVELOPMENT IN MISSION FIELDS.

affairs, the mission is not able to function with vigor.

However, we hope that this embarrassment will prove only temporary, and we look forward to more settled times when the work can be prosecuted more energetically. We trust that God in His Divine Providence will have mercy on China and bring our distracted people out of the present discord into a settled state of order and security.

Arise, O Lord God, let Thy hand be exalted; forget not the poor.

OUTLOOK

God's work goes on. In spite of temporary disabilities and disturbances of all kinds, His Divine plan is being acted out in China and will come to fruition in His good time. We are grateful to be His instruments in a modest share of the work.

After His Own Divine Providence, we are particularly grateful to our benefactors, whose sacrifices for the mission cause have so nobly held up our hands. In this connection, we cannot forbear to record our special thanks to one of our greatest benefactors, Bishop Eis, of Marquette, whose very generous gifts during the year have enabled us to lay the foundation for one of our most important works. Steady help has been received through certain Propagation of the Faith offices, especially Boston, and in scarcely less degree New York and Philadelphia. Some of the Diocesan Aid Societies and many Maryknoll Circles were also of distinct assistance. Throughout the country at large, the clergy, the Sisters, and the laity have swelled the ranks of our benefactors and helped us in splendid measure; and we are deeply grateful. The signal generosity of all is no doubt a part of God's plan, for without this aid the mission could not have made the progress recorded. May God bless them a hundredfold for their interest in His other sheep.

And other sheep I have that are not of this fold; them also I must bring . . . and there shall be one fold and one Shepherd.



STORMING THE GATE

Mission Staff 1926 KWANGTUNG PROVINCE

- Kongmoon*—
Rt. Rev. J. E. Walsh, Pref. Ap.
Rev. A. Paulhus (Rector Seminary)
Rev. Bro. Albert Staubli
Rev. Bro. Benedict Barry
- Sun Ooi*—
Rev. W. A. Fletcher (Pastor)
(Residence at Kongmoon)
- Sun Chong*—
Rev. R. J. Cairns (Pastor)
(Toi Shan)
- Rev. O. A. Rauschenbach*
Hoingan—
Rev. F. C. Dietz (Pastor)
Rev. E. F. Le Puelle
- Sancian Island*—
Rev. T. A. O'Melia (Pastor)
Rev. R. E. Sheridan
Rev. Bro. John Dorsey
- Chik Kai*—
Rev. J. J. Toomey (Pastor)

- Rev. J. E. Ruppert
- Yeuangkong*—
Rev. E. V. Mueth (Pastor)
Rev. G. Bauer
Rev. J. L. Farnen
- Kochow*—
Rev. A. J. Paschang (Pastor)
Rev. C. A. Walker
- Tungchen*—
Rev. P. A. Taggart (Pastor)
Rev. B. J. Ashness
- Loting*—
Rev. D. L. McShane (Pastor)
Rev. C. F. Burns
Rev. J. O. Schmidt
- Fachow*—
Rev. M. P. Gleason (Pastor)
Rev. J. C. Heemskerck
- KWANGSI PROVINCE**
- Pingnam*—
Rev. G. F. Wiseman (Pastor)
Rev. J. H. Murray (Acting Pastor)
Rev. J. P. McGinn

- Kaying Chow Mission*—
Rev. F. X. Ford, Superior
Rev. J. M. Drought
Rev. J. B. O'Mara
Rev. P. Malone
(Residence: Catholic Mission, Kaying Chow, Kwangtung, China)

MARYKNOLL SISTERS IN SOUTH CHINA

- Kowloon, Hongkong*—
Sister Mary Paul, O.S.D., Superior
Sisters Cecilia, Imelda, Raphael, Dominic, Ruth, Miriam, Camillus, Rosalie, Ligouri.
(Maryknoll Convent, 103 Austin Road)
- Yeuangkong, Kwangtung*—
Sister Mary Francis, O.S.D., Superior
Sisters Rose, Dolores, de Lourdes, Monica, Beatrice
- Loting, Kwangtung*—
Sister Mary Lawrence, O.S.D. Superior
Sisters Barbara, Patricia, Richard, Bernadette, Matthew
(Cable Address: Mksisters, Hongkong)

WHERE "THE HARVEST IS GREAT"

Imagine a diocese, larger perhaps than your own, with one hundred and fifty Catholics out of a population of two million. It has no railroads and no roads, save narrow dikes between the rice-fields, or rocky trails over the mountains. This is the mission of Wuchow to which Fr. Meyer has been appointed Superior.

His task will be to develop it, to build churches and schools, with houses and convents to provide accommodations for the priests and Sisters, who, like the star of old, will bring these men "from the East" to the feet of their Infant God.

HAVE YOU SENT IN THE NAME OF A NEW SUBSCRIBER?

World-Wide News

THE twelfth of January, 1926, completed sixty years of love and labor, devoted by the Sisters of the Blessed Virgin Mary to the education of youth in Allahabad, India. The chronicles record thousands of children who have been cared for, brought up, and taught by them.

We get occasional letters from Chinese students in America. Every one of these knows more English than we do Chinese, but there is room for improvement. One of the latest writes from a western college:

My dear Father:

I did not write you for long time and hope you getting on very healthy to direct the important and interesting mission affairs of Asia.

Irish football team is rivalless in the country. How do you think, dear Father. Best wishes to you. Au revoir.

Six hundred million souls to be saved. It is sad to think that souls which our Divine Savior loves so much and ardently desires to save do not go to Him. As a matter of fact, the vast region known as Eastern Asia, with its six hundred millions of inhabitants—more than one third the world's population—has scarcely felt the effects of the Redemption. And after a lapse of nineteen centuries of Christianity, the kingdom of God and of His Church occupies a very limited place in that extended territory which reaches from the Island of Malacca to Japan, for, though it is several times larger than the whole of Europe, it counts but four million Catholics.

This year has a special significance for Catholic young men, for on December 31 will be celebrated the second centenary of the canonization of St. Aloysius Gonzaga, a saint who has special claims on their devotion.

He, too, lived in an age which gave itself up to the pursuit of pleasure; he, too, was in danger of being contaminated by its influen-

ces. But, of strong soul, he knew how to live unstained in the midst of such dangers. So well did he succeed in keeping himself clear from the worldliness which surrounded him that he has become a model of purity, of self-sacrifice, of charity—such purity as gained for him titles like "the lily of Mantua"; such self-sacrifice and charity as urged him to a disregard not only of pleasure but even of life itself, for he died a martyr of charity, of fever contracted in the service of the plague stricken.

Such a model is one to appeal to all young men. It is one to urge on the faint-hearted, to bring back those gone astray.

Some copies of the two pamphlets alluded to below have been received for distribution to friends interested. The Maryknoll Superior while on his way to visit the mission field wrote of these pamphlets as follows:

When far away from all Maryknolls—at Singapore in fact—the Paris procurator handed me the first mail that I had seen in six weeks, an interminable period. There was not much news, but no disconcerting reports, and I was grateful—but I fairly devoured

VACATION DAYS

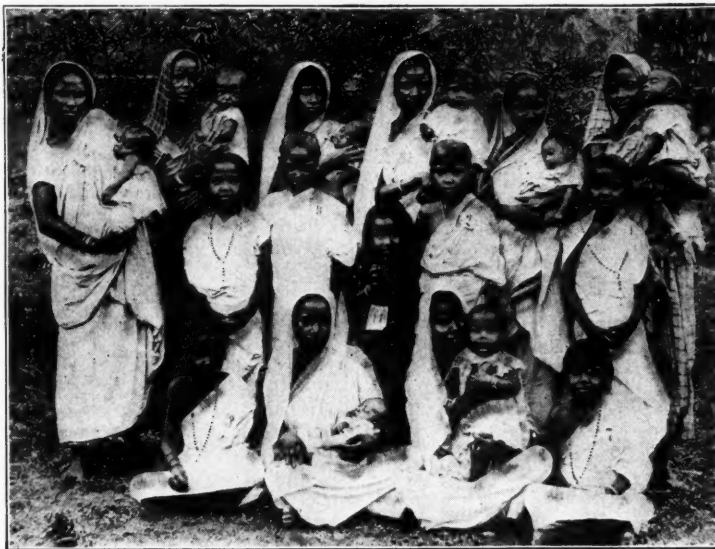
At the seashore and in the mountains, you make a host of new friends. Do not forget to introduce them to your old friend, The Field Afar.

two booklets which had come down from Hongkong. These were labeled respectively, *Spiritual Returns* 1925, *Maryknoll in Kongmoon*, and *Maryknoll's First Seminary in China*.

When I had finished these, I had the "proud father" feeling, and wished that every bishop and priest in the United States, and every friend and "prospect" could have a copy.

I don't mean to imply that either of these booklets recorded marvelous deeds accomplished by young American apostles. They did not. At times, in fact, they registered failures; and, making no direct attempt to arouse the enthusiasm of readers, they revealed stout hearts, a willingness to wait for results, and patience and restraint in face of unusual difficulties.

One hundred years ago last October, Cardinal Lavigerie was born in France. At the age of thirty-one, he was a Doctor of Letters, a Doctor of Theology, a Doctor of Canon and Civil Laws, and held office in the Supreme Court of the Church, the Roman



IN THE LAND OF THE HINDU

To such women and girls as these, the Sisters of the Blessed Virgin Mary, of Allahabad, India, have devoted sixty years of consecrated labor



ARCHBISHOP MOONEY JUST AFTER HIS CONSECRATION AT ROME
Behind Msgr. Mooney is the newly appointed auditor of the Indian delegation, Msgr. Leonard Cerone. And the face over the wall? An American College seminarian who bobbed up and got caught

Rota. Two years later, he was appointed Bishop of Nancy in France, but, after four years, he left his see to be for the next three decades the mission leader of Africa and one of the nineteenth century's greatest champions of the Gospel.

The press of Europe has recently been looking back at this prelate and Americans have joined in the hymn of praise. But, from looking back, we turn to look out upon the fields of North and Central Africa, at the two admirable bodies to whom the mind of this missionary empire-builder gave birth—the White Fathers and the White Sisters. They count together seventeen hundred apostles and work in twenty-three fields for the Moslem or the Black.

They shall walk with Me in white, says Apocalypse, because they are worthy. Cardinal Lavigerie formed an *exercitus candidatus* because a white-robed army could best bear the torrid sun. May the Western Hemisphere one day boast such leaders and such societies.

AN AMERICAN APOSTOLIC DELEGATE TO INDIA

Archbishop Edward Mooney, of Cleveland, until his election Spiritual Director of the American College in Rome, takes up his difficult task as representative of the Holy See in India with the fervent prayer of Americans for his success. All who know him feel that his sincerity and simplicity of character will serve him well. As Apostolic Delegate, he plays an important part in the mission body of ten thousand priests, Brothers, and Sisters, who essay to guide the spiritual destinies of the one-fifth of mankind living within the Indian Empire.

The accompanying photograph was taken just after the consecration in the chapel of the American College, Rome. On His Excellency's right is Archbishop Pisani, the former delegate, who is now occupied with affairs of the Church in Rome. On his left is a prince of Ceylon, who represented, at the consecration, this island at the tip of the Indian triangle. India's missionaries are represented in the picture by Fr. Beys, of the

Paris Society; and the Indian clergy, strongest of any mission country, have a large delegation of seminarians from Rome's great mission house, the Urban College of the Propaganda.

A representative of the Holy Father in India was first named on September 25, 1884. India is one of, approximately, ten great mission fields where there resides a delegate of His Holiness for easier intercourse between Rome and the local mission body. Those acquainted with world Church affairs understand that the Holy See has maintained for centuries a corps of prelates who act as a bond between the center and the Catholic bodies in each country. Skilled in languages and in the affairs of the Church, they are of immense help to those who hold the task of administration.

NEW BOOKS

Each chapter of *The Jesuit Martyrs of Canada*, by E. J. Devine, S.J., is a brief history of a martyr who died on American soil less than three hundred years ago. In 1925, eight of these Jesuit missionaries were beatified. It would be a great pity if the Catholics of our country were ignorant of the zeal, courage, and heroic self-sacrifice of these men, the record of whose lives will forever be reckoned as the most glorious and inspiring pages in the annals of early American History.

The Canadian Messenger, 160 Wellelsey Crescent, Toronto, Canada. \$1.50.

The Vatican Mission Exhibit still aims to focus attention on the Church's missionary work among pagans. A flood of literature will carry the lessons of that exhibit to the ends of the earth. For the German-speaking, that service is destined to be accomplished by the work of Fr. Bernard Arens, S.J., *Handbuch der Katholischen Missionen*.

The work is well done, in spite of the obvious defect beyond the control of any author, lack of finality. His work affords an insight into the official machinery of the Church as a missionary organization, the manner of recruiting her personnel, mission aids, the staffing of missions and their equipment, the extent of the mission field, means of support, and the manner of securing support. It also contains a final chapter on means of communication with the mission fields. Over one hundred carefully devised charts are to be found in the book. Herder, 1925. Second edition.

WE EMPLOY NO PROFESSIONAL AGENTS

The Maryknoll Sisters' Page

Monthly Message from the Convent of the Foreign Mission Sisters of St. Dominic

THE announcement of assignments to the Normal School at Manila found everyone on tiptoe with expectation. The lucky ones are smilingly grateful for their privilege—the rest, with characteristic resignation, are smiling too, and have changed their focus to June 29, when the China and Korea bands will be chosen.

Departure is to be on May 2, after the usual ceremonies.

The "departants" are as follows:

- Sr. M. de Sales Mullen
(Parkersburg, W. Va.)
- Sr. M. Teresita O'Donnell
(Aberdeen, South Dakota)
- Sr. M. Angela Dalton
(Cambridge, Mass.)
- Sr. M. Philip Bergeron
(Norway, Mich.)
- Sr. M. de Chantal Galligan
(Taunton, Mass.)
- Sr. M. Theodore Farley
(New York City)
- Sr. M. Assumpta Duffy
(Fall River, Mass.)
- Sr. M. Caritas McCabe
(Worcester, Mass.)

St. Catherine of Siena's feast has been set aside as one of the two days for profession and reception at Maryknoll. The other day is the feast of the Immaculate Conception.

St. Catherine's group was a large one rejoicing in having this glorious Dominican saint as their special model and protectress.

The following Sisters received the habit:

Agnes Stephenson, Needham, Mass. (Sr. M. Letitia); Gladys Rivard, Daggett, Mich. (Sr. M. Anastasia); Nelda Riehle, St. Paul, Minn. (Sr. M. Edith); Mildred Fritz, Newport, Minn. (Sr. M. Mildred); Mary O'Connor, New York City (Sr. M. Denise); Anna Clarke, Corona, N. Y. (Sr. M. Evangelist); Catherine Lauer, Eden Valley, Minn. (Sr. Marietta); Grace Martin, Chicago, Ill. (Sr. M. Marguerite); Martha Goodall, Omaha, Nebr. (Sr. Marita); Elizabeth Mullen, Somerville, Mass. (Sr. M. Consolata); Alice Daly, Dorchester, Mass. (Sr. M. Thomasina); Catherine Tivnan, Safford, Mass. (Sr. M. Judith); Margaret Walsh, Brookline, Mass. (Sr. M. Elise); Mary Hayden, Wellington,

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Maryknoll, P. O., New York

Mass. (Sr. M. St. Teresa); Louise Farrell, Pittsburgh, Pa. (Sr. Ann Mary); Ruth Durfee, Erie, Pa. (Sr. M. Ellen); Elenita Barry, Elizabeth, N. J. (Sr. M. Elenita); Josephine Cadden, Newark, N. J. (Sr. M. Patrice); Alice Heaney, Brooklyn, N. Y. (Sr. M. Laurentia); Helen Lynn, Philadelphia, Pa. (Sr. Virginia Marie); Mary Riehl, North Bergen, N. J. (Sr. Moira); Emma Hodrus, Scranton, Pa. (Sr. M. Emily); Rose Coonan, Lancaster, Pa. (Sr. M. Hostia); Margaret Cannon, Rockaway Park, N. Y. (Sr. M. Stanislaus); Marie Ryan, Waltham, Mass. (Sr. Marie Aimée); Kathryn Ryan, Brooklyn, N. Y. (Sr. M. Kathleen); Margaret Foley, Cambridge, Mass. (Sr. M. Benigna); Mildred Parsons, Jamaica Plain, Mass. (Sr. Marie Vianney); Veronica Ketter, Mineral Point, Wis. (Sr. M. Jane); Marcella Hartleib, Bamberg, Ont., Canada (Sr. M. Edwardine); Mary Grace Breen, Boston, Mass. (Sr. M. Melanie); Florence Weber, Hamilton, Ohio (Sr. M. Rebecca); Anne Boland, Scranton, Pa. (Sr. M. Cyril).

Twenty-two novices were professed, taking the vows of religion:

Sr. M. Chanel Xavier, Hongkong,

China; Sr. M. Matthias Lichteig, Greeley, Kansas; Sr. M. Caritas McCabe, Worcester, Mass.; Sr. M. William Duffy, Fall River, Mass.; Sr. M. Bernice Stewart, Lake Geneva, Wis.; Sr. M. Hyacinth Kunkel, New York, N. Y.; Sr. M. Antoinette Geist, Millvale, Pittsburgh, Pa.; Sr. M. Louise Buckley, Pittsburgh, Pa.; Sr. M. Consuelo Leindecker, Pittsburgh, Pa.; Sr. M. deRicci Cain, New Perth, P. E. I.; Sr. M. Espiritu Venneman, Clarence, N. Y.; Sr. M. Victorine Lavelle, Paterson, N. J.; Sr. M. Corde Lorang, Blue Island, Ill.; Sr. M. Eunice Toland, Arlington, Mass.; Sr. M. Carmelita Gunning, Baltimore, Md.; Sr. M. Eucharista Coupe, Lonsdale, R. I.; Sr. M. Paracleta McTigue, Worcester, Mass.; Sr. M. Concepta Benicker, Philadelphia, Pa.; Sr. M. Gabriella Mulherin, Scranton, Pa.; Sr. M. Annunciata Mulhern, Portland, Me.; Sr. M. Bertrand Whitney, Woodside, N. Y.; Sr. M. Ynez Cavagnaro, Oakland, Calif.

Oriental summer vestments are light in weight, dignified, durable, and reasonably priced.

The proceeds from the sale of these vestments are devoted to the mission work of our Sisters.



ENTRANCE TO THE NEW CATHOLIC NORMAL SCHOOL, MANILA

OUR FRIENDS ARE OUR BEST AGENTS

THE FIELD AFAR

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with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD

JUNE—and Corpus Christi. May the Body of Christ mysteriously multiplied and dwelling in countless tabernacles enter this month into many others in the homeland and on the mission fields!

A GOOD Christian home is the nursery of saints. A careful home training is the richest legacy to children. What a glorious privilege is that of Christian parents who form the souls of God's elect; who, perhaps, implant in the youthful heart the seeds of even a missionary vocation! "As the tree is bent, so shall it stand."

What a judgment faces the faithless who disfigure God's image in their children by encouraging self-will, pride, and selfishness in those pliant minds! For such a parent, *It were better that a millstone were hanged about his neck and he were cast into the sea*, is the sentence of the mildest of men.

AND now for the summertime! Last year there were FIELD AFAR readers who, while on vacation, sent for copies of the "paper that is read from cover to cover" and passed them out to new-found friends. The result was surprisingly gratifying, and Maryknoll gained by the new contacts.

One friend, a priest, in his holidays set aside one-tenth of his expenses and remitted it to us "for the work" adding, "I like to feel that my vacation will be helpful to Maryknoll activities."

The summer may mean to others a let-up period with "business dull." For us of Maryknoll—we shall be glad and grateful to have it busy.

ONE hears frequently of large gifts made by individual Protestants to the missions, and Catholics are often heard to dismiss the matter with the words, "We can't expect to equal them."

But there are wealthy Catholics. Why do they give so little to the missions? The answer is, usually, that their interest has not been directed toward them.

If we were to ask the benefactors of Protestant missions when they became interested in this work, I am sure many of them would say during their Sunday school and college days. The seed sown then by zealous workers is being reaped today. As children and students they could give little, but the interest then aroused was not lost and it brought forth its fruit in time.

NO one who was present at St. Peter's in Rome for the closing of the Holy Year and the inauguration of the Christ King Feast will forget the picture of the Sovereign Pontiff as he knelt after his Mass and recited aloud the familiar prayer of Consecration to the Sacred Heart. One felt as he heard these words fall from the fervent lips of the Vicegerent of Christ that a new era had dawned in the history of the Church—a propaganda era, when men and women and little children, in all walks of life, will make sacrifices to extend to others the blessings of that faith which is their heritage. It is the blessed privilege of Catholics to establish Christ as King over the whole earth, and

A BIRTHDAY

Maryknoll will be fifteen years old on June 29, the Feast of SS. Peter and Paul. Folks of fifteen are not too old to appreciate birthday gifts, even those without strings.

the month of the Sacred Heart suggests the powerful means of prayer.

THE Society for the Propagation of the Faith, through its central office at Rome, now allows towards the travel expense of our priest-missioners one hundred dollars; and for Brothers and Sisters fifty dollars. Every dollar counts in settling a missionary on the field, and we are pleased to acknowledge this help from the largest mission-aid society in the Church.

Our friends know, however, that the distance from New York to China is great and that fifty dollars will not carry an American missionary across the United States. We are planning to send over a group this coming fall, and to supply the balance of expense will mean four hundred dollars for each priest and four hundred and fifty dollars for each Brother and Sister.

If it appeals to you and if it is in your power to place a Maryknoll missionary in his field of action, we shall be grateful indeed.

WE can trace to Protestant missionary enterprise not a few ideas that have been adopted in the past quarter of a century by Catholic mission-aid organizations.

Here is another suggestion which we note in a publication from Mount Holyoke College:

The college offers two scholarships of \$300 each for the use of Chinese students, a scholarship of \$300 for a Latin-American student, a scholarship of \$300 for a student from the town of Buckland, Massachusetts, the birthplace of Mary Lyon, and twelve scholarships of \$300 each for day students from the town of South Hadley.

Three scholarships of \$810 each,

WITH EVERY SUBSCRIBER A FRIEND

covering room, board, and tuition, are offered to a Chinese student, a Japanese student, and a Korean student, and two scholarships of \$810 each are provided for French students.

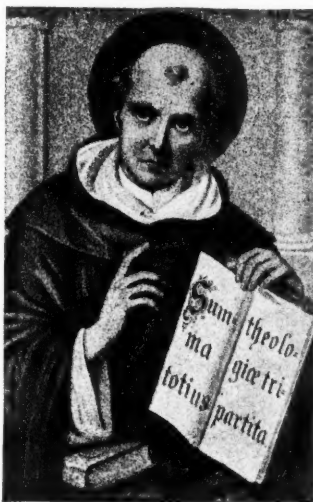
ELSEWHERE in this issue will be found mention of a very encouraging development in Europe of Catholic student activity among Chinese in France and Belgium.

About forty Chinese students are at Louvain today. Of these, all but five are Catholics. Six have already secured the licentiate in social and political economy; one the doctorate. Others have received degrees in pedagogy, arts, manufacturers, agronomy, and agricultural chemistry. These young men at Louvain and elsewhere study seriously and are an inspiration to the European students with whom they come in contact.

There are some Catholic colleges in the United States which will add their word of similar commendation as a result of their own experience with Chinese Catholic students, who, until now, have been only a handful among the hundreds of their countrymen educated in the United States.

THERE are some Catholics who get upset at the idea of a friend, especially a member of the family, giving himself or herself to the service of God. Is it jealousy, or envy, or just simple worldliness that is back of this attitude? We don't know. Human motives are hard to fathom. But we do know that there are other Catholics, fine souls, who, though not in a position to offer their own lives to God, are very prompt to seize an opportunity to encourage others.

To such we recommend a fuller acquaintance with the titles of books bearing on vocations. Such books are as yet not numerous in



ST. THOMAS OF AQUIN
Patron of Catholic Schools

English, but their number is gradually increasing.

These books and other Catholic literature, magazines, pamphlets, and leaflets, should be left where they will catch the attention of young people. To those whose duty it is to acknowledge applications of youthful aspirants to the service of the Church it is surprising how many vocations have been stirred by a book or even an article in some Catholic paper.

AMERICAN exclusiveness is a common subject in foreign lands today, but it brings its embarrassing moments to a Catholic minded man. During his unexpected extended stay in Ceylon recently, the Superior of Maryknoll had occasion to meet several representative native laymen who expressed interest in the United States, but added that friends of

theirs who have visited this country returned humiliated.

The experience, they explained, was due to the color of their skin which made it difficult to find hotel accommodations. Our chambers of commerce may and may not think it worth while to provide hospitality for intelligent Singhalese and East Indians (although Ceylon and India together represent one-fifth of the earth's population). Catholics, however, who are in a position to do so, should hold themselves ready in the interest of their faith and of their country, to offset this attitude.

MANY a fine vocation has been lost for lack of a suggestion at the right period. We can picture a youth so humble as not even to think of himself as a priest—and it is quite true that he is not fully worthy of the priesthood. But the Master calls men, not angels, to be the ministers of His word, and, if a youth has the requisite qualifications of mind and heart, even if he shall not have realized the saintly ideal, he should be encouraged to think of dedicating his life to the service of God and souls.

Such encouragement will doubtless fail in most cases to stir the priestly ambition, but it will open the eyes of some to possibilities of service undreamt of until then. The Church is blessed with many vocations in the United States, but it can and should have many more for its works at home and abroad.

We learn with special interest that the Chinese colony at Manila in the Philippine Islands includes about five thousand Catholics, who are planning to build a new Chinese Church;

and we hope that among these, the Maryknoll Sisters who look forward to the training of school teachers will find promising subjects.

COMMENCEMENT

Commencement—the end of the time of preparation and the beginning of your chosen career.

The world lies before you this June. What will you make of your life? There is a way to avoid aimless bypaths, wasted years, and heartbreaks, and that is to go wherever God calls you.

MANY FRIENDS WILL PUSH OUR CAUSE.

IN the very beginning of the book which every Chinese schoolboy must learn by heart, though he understands but little of it, Confucius asks, "Is it not pleasant to learn by constant application and study?"

His countrymen agree that it is quite pleasant, not only for the reward of knowledge itself but for other rewards; namely, reputation, influence, money, and more free pork, which the sage and his true follower, "the superior man," would scorn.

The Chinese authorities, both central and local, before the fall of the monarchy and after, have always fostered learning and encouraged the pursuit of it. In the days of the Empire, if anyone wanted a government office, he had to pass at least the lowest degree literary examination before he could be a candidate. This required years of brain-racking study and memory work, and more failed than succeeded.

However, because it redounded to the honor and glory of a clan's name to have members in the yamens and courts, the local clans did all they could to help their members get these positions. Each had its common boarding schools, generally in the cities where were the big examination halls. In these schools, which were also ancestral temples, students who aspired to emulate their famous forefathers could prepare for the examinations, under the guidance of famous masters.

If, finally, they won their degree, they were awarded a larger share than the others of the income from the clan's common property divided yearly among its male members. If they succeeded in getting a term as mandarin, they receive a still larger share and a permanent high place among the clan heads.

Since the introduction of the "new learning" and the Republic, the old examinations have been abolished and a fairly good system has been put into practice, although the practice is still far, far from the perfection of its theory.

Every officially recognized school has its certain income, whether granted by the government or by the clans. As in

the old days, graduates are entitled to a larger share in the clan rice and pork and can sit at tables, instead of on their haunches, at the clan feasts.

Kochow has always been an educational city. The massive examination halls built to accommodate students from a group of counties still occupy one section of the town. Along the side streets are rows and rows of clan colleges, now the barracks of the idle soldiery.

There are two high schools, a normal school, and dozens of organized grade schools in town and country. These schools all have plenty of revenue, generally in the form of rent from rice land set apart for them. The license fees of Taoist priests is part of the normal school's income. Some of the schools are so rich that many went to be principal and have a turn at handling the money.

Besides the regular schools, there are hundreds of private schools in the markets and villages, some conducted by well known old-timers. Almost anyone who knows a few more characters than

The School and Clan



OFFICERS AND DISTINGUISHED MEMBERS OF THE

In this group are the heads or teachers at the various Kochow schools. The Maryk

his neighbors can "sit in a school-house" and keep his rice bowl filled.

Since learning is supposed to be a pleasure, and since education gives so many benefits and advantages and so much is done to make its attainment easy, it might be expected that many more people would go to school than

HOW SHALL THEY KNOW OF CHRIST

Question in Kochow



MEMBER OF THE KOCHOW EDUCATIONAL SOCIETY
school. The Maryknoll priest (can you find him?) represents Sacred Heart School

actually do. There are millions of men who never went to school and millions of boys who will never go—to say nothing of the women and girls. If these men are asked why they received no education, they will probably answer, "Because we are too poor." And if you ask them why they are so poor, they will answer, "Because we never

er. Not many of them have a notable expanse "of face."

Out in these rural regions, the well-to-do and the well-educated, although they may be intellectually convinced of the truth of Christianity, are generally too proud, too busy, or have too many wives to submit to the discipline of the

went to school and don't know anything."

Although laziness and lack of ambition are contributing causes, in most cases extreme poverty is the real reason. In the little village school, the year's tuition may be only a peck or two of rice; but, while the boy is in school, somebody else has to herd the buffaloes and cut the brush for kindling.

In the regular grade schools, the expenses are higher. If the boys have to live at the school, they need better clothes and more incidentals; so not many go that far.

Especially is this the case with our Christians. The poverty of the general run of converts has been deplored touchingly and often, and without making them any rich-

Church. If the Catholic Church in China is to have educated leaders, most of them will have to grow up within it.

The need for trained men and women to instruct converts in the doctrine and duties of their religion is the theme of a song in which all missionaries harmonize in the chorus. These teachers are not born catechists—they must be raised, and the younger they are when the raising begins, the better it is.

At Sacred Heart School here in Kochow, we are trying to give our Catholic boys a good training through the eighth grade. We find the work interesting, useful, and expensive. This school has been "bragged up" to you before.

In June, our first graduating class will take their diplomas—a class of over thirty boys, more than twenty of whom are good Catholics and some of the rest are decidedly interested in the Church. There are objections to taking boys who do not intend to become Catholics; but it must be said that the pagan boys in our school are as loyal to us as the Catholics, and certainly have little sympathy with the vagaries of the average street-parading student of these days.

Recently the Provincial Board of Education at Canton gave us the right to confer official diplomas. We must conform to government requirements to get the official stamp which is needed by the graduate that he may get his clan dividend and an opportunity to teach in a regular school.

If we gave no diploma, we could not charge our non-Catholics full tuition, and so we could not let our Catholics off with a lesser fee. Hence, few of them could come to our school, and we could not afford to hire the best teachers for a small number. So one thing depends more or less on another.

As it is, we get a helpful income from tuition fees; yet, when we figure up accounts, we find that the two ends are far from meeting to form a perfect circle. Apart from the tuition, we have no resource except charity; and here, patient reader, is where *your presents are requested*.

UNLESS CHRIST CRUCIFIED BE PREACHED TO THEM?

Chinese Students in Catholic Colleges

In America

FOR some years, efforts have been made to place oriental students in the Catholic colleges of this country.

Young men recommended by our missionaries have expressed a desire to complete their education in America, but, in many cases, it is impossible to find an institution which will accept such students.

From time to time, we have written to colleges in this country presenting particular cases, but the result has not been very encouraging. It is regrettable, because the young men who have been placed have proved their worth and are a credit to the institution which has graduated them.

The highest general average ever attained at a Catholic college in the south was that of a young Chinese who had been placed in that institution by Maryknoll. Another student finished with high honors at Notre Dame and has since taken a doctorate. A third returned to his native land where he has been able to accomplish much for the Church.

The possibilities are great and we thank and congratulate these Catholic institutions which have opened their doors this year to oriental students:

Catholic University, Washington, D. C.
St. Michael's College, Winooski, Vt.
Little Rock College, Little Rock, Ark.
Dayton University, Dayton, Ohio.
St. John's College, Collegeville, Minn.
Notre Dame University, Notre Dame, Ind.
Columbia College, Dubuque, Iowa.

The Chinese themselves are quick to see the advantage of a western Catholic education. When Mr. Lo Pa Hong (the St. Vincent de Paul of China) visited this country last year, he laid particular emphasis on such training. He said:

The returned student is an important factor in the future life of China. If

we can get a great proportion of these young men into Catholic universities, they will bring the proper code of ethics, the true principles of government, back to the Orient. If every Catholic university in America would provide an education for but one Chinese youth, great good would be done. Returned students are securing the positions of influence in China. If these students judge right and wrong by Catholic principles, China will be safe.



VINCENT WANG

Doctor of Social and Political Sciences and President of the Catholic Oriental Students' Association

The Association of Catholic Chinese Students in Europe

One of the striking events of the Holy Year in Rome was the International Congress of Catholic Youth. Four thousand young men and women of twenty-six nations passed in homage before the Father of the Nations in the Vatican. Pius XI singled out two of the twenty-six, the Czecho-Slovak and the Chinese—the former, in

view of the persecution the Church was at the time undergoing in his country, the latter, for the distance.

The leader of the Chinese delegation was Vincent Wang, a Doctor of Social and Political Sciences of Louvain.

The organization he represents has already been heard from among all the Chinese students in France and Belgium—the Association of Catholic Chinese Students in Europe. It hopes in time to embrace also the Catholic Chinese students of England and Germany.

The association has at present ten "locals" in seven cities in Belgium and three in France—Paris, Lille, and Lyons. Each society of Catholic students is headed by a priest. A study circle is maintained which occupies itself with religious, social, and moral questions, while the general aim of the band is to keep strong a bond of unity. A delegate from each city goes to a central convention once yearly, and a general president is chosen. He promotes the interests and defends the rights of the members.

Though common blood must link Chinese at home and those abroad, yet among them there are represented vastly different shades of thought, and these, naturally enough, create differences. Those with godless training are impatient with those who are giving time to Christian thought. "China needs doctors, engineers, financiers, diplomats—not teachers of Christianity," they say; and the practical effect of their objections comes occasionally in attempts to interfere with pecuniary allotments from educational aid funds due to some of the Catholic students. Here the association has a part to play.

Its spiritual advantages are clear without enumeration, and its possibilities of propaganda for Catholic thought in a sadly straying Chinese student world are immense. Congratulations to the organizers and to the leaders of this splendid association. Here in the United States we know of a well

TO WHOM SHALL I MAKE PAYABLE MY LIFE INSURANCE?

conducted Protestant organization, with a center in the shadow of St. Patrick's Cathedral in New York, but, as yet, of no Catholic movement.

Those of our readers who are in touch with Catholic Chinese students in this country will do well to speak to them of this movement in Europe.

A THOUGHT FOR COLLEGE MEN

ANOTHER month will find scores of Catholic college men bidding adieu to college days. Theirs has been a blessed privilege. Contact with select associates and sacrificing professors has left upon their souls a noticeable stamp. Their vision has been broadened in classrooms and on the campus. Their ideals are high and their courage firm as they look forward to the real test of their mettle.

To many of them, the missionary life should appeal. It calls for generous hearts and active minds—qualifications which college men should possess. Undeniably, too, there is the element of heroism in missionary work that should strike a responsive chord in the hearts of men tuned to idealism. These are still days of missionary pioneering, since Americans have but begun.

The Divine plan for the world's regeneration calls for the coöperation of those who are blessed with the faith. The Catholic college man should pause to consider well what he is going to do for the spread of his precious heritage, since he has had the added advantages of education and training. Nothing more noble could be thought of for him than the missionary priesthood. It is no small favor to be permitted to be the instrument in the salvation of souls that would otherwise be lost to Christ forever.

The writer recently talked with a French missionary who has poured over the heads of two thousand Chinese the saving waters which made them heirs of heaven. A Maryknoll priest, scarcely more than a boy himself,



has baptized over six hundred infants, during four years in China. Is it any wonder that we ask our college men to look to the East? Is there any secular profession that offers greater possibilities for glorious work?

Many wrong notions have been associated with a vocation to the missionary priesthood. Out of reverence for the sacred calling, people have come to consider the missionary as someone far removed from the common clay. In reality, the missionary is very human, with a little more generous daring than others.

No one would fit more readily into the requirements for the priestly office than the college man whose character is good and whose mental ability is of the average. What more is needed for the missionary vocation? Only the good will to have a part in widening the frontier of Christ's earthly kingdom.

This much is certain: Genuine peace will come to the Orient when the Catholic faith is well established, and this condition depends in very great measure on the response of the educated Catholic youth of America.

And everyone that hath left house, or brethren, or sisters, or father, or mother for my name's sake shall receive a hundred fold and shall possess life everlasting.

CHINA SEEN BY A CHINESE STUDENT

SOME of our five or six year old readers will recall that when the Maryknoll Superior returned from his first trip to China, he brought back with him two Chinese youths, Francis Xavier and Ignatius Tsu, sons of a well known Catholic in Shanghai. One, Francis, was placed in Dayton

University, under the Brothers of Mary; the other, Ignatius, at Notre Dame.

After a year, Ignatius was called back to his mavourneen, and is now settled for life. Later, Francis finished a scientific course and returned a Bachelor of Science to China.

We note that Francis has been airing his knowledge of English and his ideas. We quote the following product from his pen:

Let me assure you that the failure of Chinese governments to function properly is because of the irreligiosity of the nation. People who are religious would know that grafting, gambling, and such vices are not in accordance with their religion. The present governmental failures are chiefly due to those corruptions of morals which rightly prove the absence of a religion, and that is especially true in the official circle. This may be correctly called "the seat of all the trouble which tears the Chinese nation from limb to limb."

Confucianism has been for years a puzzle to the American public. It is not a religion, because Confucius never claimed to have established one. The so-called *Four Books* containing his sayings, those of Mencius and his disciples, and quotations from sages more ancient than Confucius, has always been regarded as a code of ethics by which men can attain perfection. These scholars recognized and feared one Supreme Being, but to them the contemplation of God was too sacred for lowly creatures.

Confucianism, on account of its incompetency amid the rising tide of vices and corruptions, must give way to Christianity. I have not the slightest doubt that should Confucius live today, he would be an ardent follower of Christ.

There is a bright spot in the present chaos and disruptions, that will guide the Chinese nation. It is consoling to the Christian world to know that Christianity is making a rapid headway in China. Christianity will strengthen China, and it alone will save the world.

A MOHAMMEDAN'S PRAYER

WE were on a Japanese steamer entering the Suez Canal from Port Said, after spending some hours walking the streets of that uninviting junction between East and West. We had made a short visit to two English-speaking Sisters of Charity, who, at the Egypt-



MARYKNOLL WELCOMES THIS FORM OF CHARITABLE REQUEST

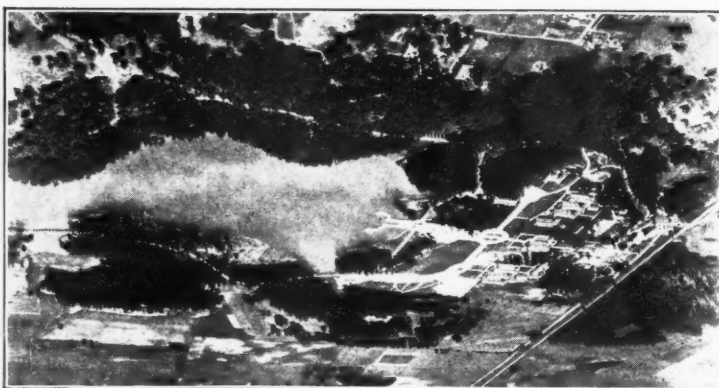
tian Government Hospital, are toiling over the stricken bodies of Mohammedans in the hope that some day their labors will bear spiritual fruit; and we had successfully rid ourselves of some Mohammedan peddlers who had been following our every movement.

From the boat deck, we watched what we believed to be the last of these go over the side with his pack, and then we settled down to a long journey ahead.

An hour later, as the sunset glow flooded Egypt and the Mediterranean, my companion and I walked toward the stern of the boat for a better view. We did not get it, because we became interested in what was to us something more unusual.

Below, on the steerage deck, a small boat had been hauled over the side, and, kneeling on the few boards that enclosed its bow was a Mohammedan at prayer. He was turned towards Mecca, and this meant that we had his face in full view. He seemed tremendously in earnest and deeply concentrated. He touched his forehead to the rough boards on which he knelt. Rising, he stretched out his arms, lifted his eyes reverently, murmuring his prayers. These movements he repeated during the course of at least a quarter of an hour.

Sailors (Japanese) moved to and fro occupied with their various duties, but they were evidently accustomed to such sights. My companion felt, as those glistening eyes swept a limited arc, that the Mohammedan must note our curiosity; but I assured him on this point. Some years before, I had witnessed a similar scene in a large railroad station of Egypt. Our train, on that occasion, was



WHERE CHRIST WILL PASS

Airplane view of Our Lady of the Lake Seminary, Mundelein, Illinois

THE EUCHARISTIC CONGRESS AT CHICAGO

this month recalls that held at Montreal in 1911. Two priests drawn by love of their Eucharistic Lord met and planned there the American Society for Catholic Foreign Missions.

It is estimated that this year's congress will draw more than one million lovers of the Eucharist. May it draw, too, other souls to the service of the Eucharistic King.

waiting, and, as I looked out on a platform loaded with merchandise, I saw kneeling on a group of boxes and deliberately facing the train, another Mohammedan at prayer. I have never forgotten the sight or the impression it left on me.

We waited there wondering how long it would continue, when, suddenly, the man made a final prostration and jumping lightly from his boat to the deck began in a leisurely way to arrange his belongings as if nothing had happened. In the meantime, we had recognized him as one of three sellers of trinkets who were on the steamer at Port Said, and, just around the corner from where we were standing, we found his basket being guarded while he prayed, by one of his companions.

A few moments later, he had joined the group and was ready for business. Still curious, we took a few turns around the deck and stopped to price his wares, more concerned, however, to study the man.

He was different from his companions. They were talkative; he was quiet. They were

persistent; he was passive though interested. We finally bought an article of small value and he seemed pleased.

That evening, after dinner, we found him alone at his basket and spoke to him of his prayer. He outlined, as best he could for us in English, the several periods of each day's prayer, and we asked him what he knew of Jesus Christ. Perhaps he understood us to ask if he used in vain the name of Jesus Christ, because he immediately answered that he tried to be a good Mohammedan and did not swear. He said that there are good and bad Mohammedans, but that he himself wished to lead a good life.

We were really drawn to that man and felt that he would have made a fine Christian. There must be a soul in the Mohammedan, but how can it be reached is the vital question.

The word pagan did not always signify "one who knows not Christ," but a peasant—a villager. And villagers were called pagan because they were far removed from the news and culture of the large Roman cities.

When the pagans of today, whether in small villages or populous cities, catch the news and refinement of the story of the Cross—the Gospel—they will become "sons of God and citizens of the Kingdom of Heaven."

BE A PROPAGANDIST IN THE GREATEST OF ALL CAUSES

NEITHER BEFORE NOR AFTER

By Father Hploda, China



HE Chan homestead, with its little walled city of connected courtyards, dwelling-rooms, grain lofts, gun towers, and buffalo stables, sprawling at the foot of Stone Horse Mountain, was as ancient as it looked. Since it was old, it was proper that it should show its age. So thought its master, Chan Tai Ping, who was getting along in years himself. He followed the old customs, worshiped the old gods, and read the old books. As his noble ancestors had done, so it was well for him to do.

These ideas were familiar to all who knew him; so there was reason for people to be surprised when they heard of his plans for his eldest grandson. Chan Man Meng was going away to college.

You can be sure that the old gentleman did lots of thinking before he finally decided it might not be harmful for the boy to go. But he argued that other families had sent their sons, and the young fellows did not seem worse off for their experience in the big cities, among strangers and foreigners. Of course, these students were rather vain, disliked the old-fashioned things, and liked to spend money; but all that was only natural for youth.

Fortunately, he did not need to think about the cost; the rent from the rice fields in the valley that curved among the hills would supply that. Anyway, money was of no use to a rich man unless it helped him to the wisdom that gave him name and influence among his neighbors.

But would it do the boy any good? That was the important question. Would it fit him better for the life he would have to live; for the sensible management of family and estate? Would he have a more sound judgment for deciding "affairs" brought up by his neighbors, a greater respect for his elders, a more intense love for and understanding of the classics? Would he, perhaps, have a term as mandarin? Or would he come back with a restless yearning for the life in the big city, bored by the dullness of his home?

The boy had surely been brought up properly. He had been taught at home by various learned masters. He could quote pages from the worn volumes of wood-block printed sayings of the sages; he could expound them. He studied diligently, learned easily, and loved books.

"I depend on your training and your good sense," the old Chinese told Man Meng. "Your young brother, now, I couldn't trust. He thinks more of idling with the buffalo boys and chatter-



There was no big stir over King Hong's departure. A few days later, he went down the trail to the county seat

ing with the hired hands than of learning his lessons."

The day finally came when Man Meng was ready to journey forth into the world, among strangers in a strange city. A flock of plump little slave girls were doing a lot of unnecessary rush-

ing about, getting in the way of the workmen; the workmen were jabbering at each other more than working, calling one another "sweet-potato" and shouting orders and advice to the baggage carriers who were too busy with their own squabbles to mind the officious hired hands. But all listened to the orders of the old gentleman, who moved among them carrying his long cane-pipe with pendant tobacco pouch. Man Meng was the central figure of all the confusion. He was no shrinking violet born to blush unseen; he shone forth in full bloom in a new silk suit of robin's-egg blue.

Everything ready, he backed into his chair, the carriers heaved it to their shoulders and strode down the dike path, followed by the farewells of the family and retainers, who shouted, "Good going" and "Come back soon." To this his young brother added the advice, "Don't fall into the rice-paddy and get your lovely suit muddy!"

The watching crowd dispersed, the hired men snickering at the idea of the elegant Man Meng wallowing in the mud, and the family sadly thinking of the long time their pride would be away.

Once he had broken away from the old traditions, Tai Ping did not find it hard to do it a second time, in a less important matter.

Suddenly one day he said to King Hong, his younger grandson, "I have decided to send you to school also."

The boy was too surprised to reply. "Yes," his grandfather went on, "I am afraid you are not getting much from your teachers here at home. They are good enough, but you are not so fine a student as your brother."

King Hong had heard this often before and it was undisputed.

"Now, I am going to send you to school in Kiochow, to the Catholic mission there."

The arrangements were perfectly satisfactory to King Hong. If he must go to school, one place was as suitable to him as another.

"I have been hearing good reports about the mission school and I know some of the teachers there. They are

(Continued on page 165)

HE WHO LOVES JESUS CHRIST WILL MAKE HIM LOVED BY OTHERS

good men with a solid book-foundation. You know some of the boys, I think."

King Hong was slightly acquainted with some boys who were students at this school; they were always bragging that it was the best school in the country.

"It is near here, only a day's walk, and you can come home every few weeks. The foreign priests are in charge and I trust them to make you study and behave yourself well."

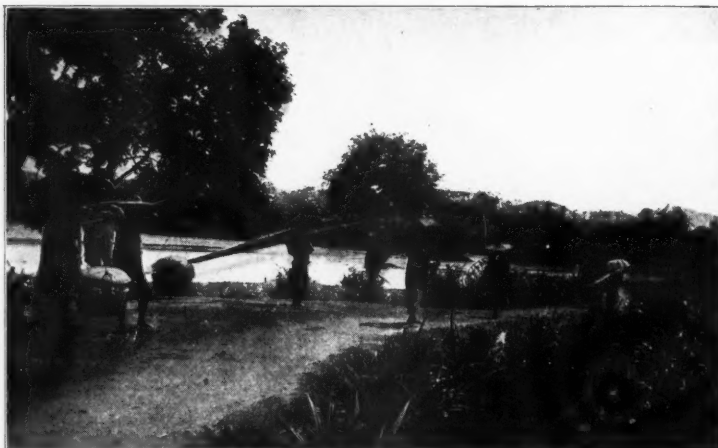
So, a few days later, King Hong went down the trail to the county seat, with a hired hand carrying his baggage. There was no big stir over his departure. But, of course, the boy was not going far; he would be home soon again.

The months dragged past, and the old country scholar received regularly letters from his grandson in the distant city. Man Meng told of his life there; of his progress in study. Sometimes he mentioned that he had to buy new clothes and new books. His grandfather saw to it that he was never short of money. The Stone Horse Chans might be only a small family, but they were as good as any family represented at the college and must live up to their quality.

In these letters, the exquisite elegance of style and happy selection of words that expressed even the commonplaces delighted the old man's heart, and his bleary eyes glowed with pleasure over the bold yet graceful strokes of the writing-brush. Yes, he had done well to send Man Meng to the great school.

Chan Tai Ping was not without interest, however, in his younger grandson. At intervals the boy came home for a day or two; and, sometimes, when his affairs took the old patriarch to the city, he would call at the mission for a chat with some of the teachers, or, perhaps, with the priest. Their reports concerning King Hong were satisfactory. The lad was well-mannered and sensible, and, though not a hard working student, neither was he a "tailender." The old man reflected that although the glory of the family name would not be brightened much by King Hong, neither would he smudge it.

Still, the boy was peculiar. One time,



The younger brother called after him, "Don't fall into the rice-paddy and get your lovely suit muddy!"

at the ancestral temple, when all the male members of the Chan clan had gathered for the division of the common rice and pork, the old man had noticed that King Hong did not join in the lighting of joss sticks before the ancestral tablets. However, this may have been only his usual thoughtlessness. At another time when he was sick with a bad fever, his mother wanted to call in a Taoist priest to drive away the demons of disease. But the young boy would not have it, protesting that the noisy antics of the devil-chaser would increase his illness. More than once King Hong had been overheard ridiculing a hired man or scolding a slave girl, who had been frightened by seeing spirits.

In his relations with the priests and teachers at the mission, the old Chinese had never considered the fact that their main purpose was to spread their religion. He looked upon them merely as the educators of his grandson, and so long as they did their work well, he gave no further thought to them.

At last, the passing years brought Man Meng home, and a number of relatives and friends were invited to a long and filling banquet. Praise of his grandson was heard on all sides, and the old man was filled with a happiness that praise of himself could never give.

Man Meng had brought home several great cases of books, and the old scholar was eager to inspect them. He handled volume after volume, flutter-

ing the pages, reading here and there. The wrinkles on his brow deepened as he puzzled over ideas that all his years of reading and pondering had never put into his mind, and he polished his greasy spectacles to make sure he read aright. Such wonders of science and nature, and such deeds of history! Ah, the world had learned much in these matters, and it was right to keep up with the times.

But such strange philosophy! Such shocking ethics! Such lawless theories of government! However, these must be the errors, the poisonous weeds planted by barbarians in the wilds of ignorance. Later, he would come to the truth, the fruits of culture in the gardens of learning. One must know the false before one can separate it from the true.

But where was the truth? Book after book, to the very last one, was searched for the truth; for the profound philosophical deductions from the *Eight Diagrams*; for guiding treatises on the *Book of the Way*; for dissertations and commentaries on the Confucian texts. "No wonder China is in turmoil," thought the old man, "when truth and virtue are displaced by error and lawlessness."

With a sad and troubled mind, old Tai Ping sat among the group to whom the returned graduate was talking of sights and events in the great cities. When Man Meng halted his travelogue to light a cigarette, one of his audience

Song of the School Bus

By Bamboo Phil

FEW of our readers were fortunate enough in their school days to step out from their homes, say at nine or sixteen minutes past eight, and enter a nice, big, green bus, pulling up at the curb expressly to let them in. Their going to and from school was, I dare say, less romantic—in fact, very prosy. The thought of work ahead slowed the footsteps going; the suspicion of chores at home slowed the return. The children of St. Francis Xavier Japanese School enjoy their ride.

Some few of the older ones may be absorbed in the day's lessons; but the younger ones make friends with the traffic officers, rewarding the pleasanter ones among them with the gift of a flower or of fruit. On the home journey, the kindergartners are dead tired. It is not an unusual sight to see some of these youngsters, who are wedged in the crowd, fast asleep. The older ones are gay and full of fun; they may be handying greetings with their police friends or chorusing "Maryknoll, My Maryknoll" and other Marian hymns. They are good advertisers of the Maryknoll school.

On Sunday mornings the same busses call for all those who wish to attend Mass. Less than fifty, mark you, of the two hundred and seventy-five pupils, are Catholics. Many pagan children attend Mass; all know Catholic hymns and prayers. It has been remarked that the best answers in the catechism classes usually come from pagan children.

The song of the bus turns to a mournful elegy for the Brother drivers and for the Father Procurator who pays the bills. School busses are expensive when new, and too soon they develop ailments of all sorts. The distances traveled each day range from sixty to seventy-five miles a bus, and the loads are heavy. As the several trips lead through the congested down town districts—unsurpassed, perhaps,

by any other traffic jams in the world—the stops are frequent and abrupt. Despite the utmost caution, careless drivers will occasionally bump into the machines to the discomfiture of fenders and headlights.

There has been a steady upward progression in our vehicles. The humble start was made with a Ford chassis. That proved too small and a second-

An Ideal Camp for Boys

THE boys who have spent the summer at Camp Vénard in the Pennsylvania hills are its best judges. For some weeks past, letters like the following have been coming to the Camp Director's desk:

"I hope we'll have lots of hikes—I know how to make coffee now."

"Two other boys from our school are coming to the camp with me this summer."

"I am writing now to make reservations for my boy at the camp. The private tutoring helped him so much last summer that he has done very well at school this year."

Camp Vénard is situated in the Pennsylvania hills seven miles west of Scranton. Its healthful atmosphere, fifteen hundred feet above sea level, makes it a delightful spot for a boy's summer vacation. Natural woodland and streams within the camp limits provide a recreation which every boy will welcome.

The enrollment at Camp Vénard is limited to thirty boys, so that each boy may have individual attention. Special tutoring is given by Maryknoll seminarians, who are also counsellors of the camp.

Write for terms to the *Camp Director, Maryknoll, N. Y.*

Test new summer friends and see if they know The Field Afar.

hand Vim was next pressed into service. We were proud of that Vim; but an early decrepitude forced it into a more lowly service. There came next a brand new Reo chassis with a made-over body; but an increased student patronage required a companion bus.

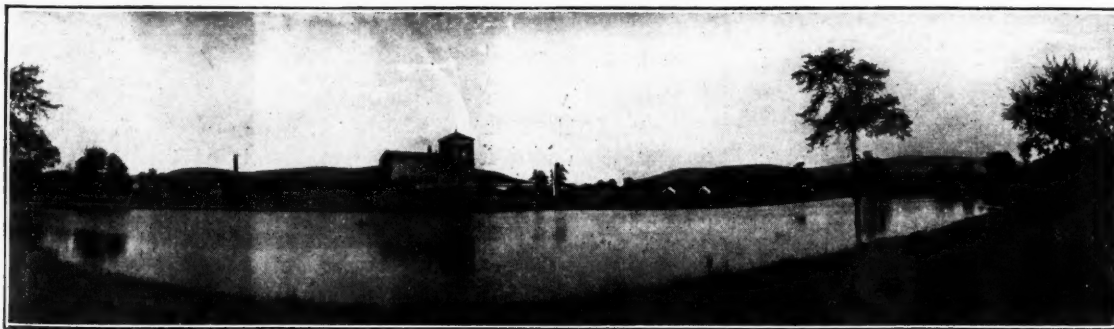
As every increase was made in a period of financial depression, this second bus chanced to be a discarded laundry wagon. However, the laundry bus proved a happy investment, for the parents of our Japanese children thought it looked too much like a prison van and they asked permission to replace Black Maria with a large, new machine. At their expense, a new, enlarged Reo was purchased, for which a presentable and commodious body was built. A new body was also placed on the older Reo chassis.

Every step was an advance; the Reo trucks, however, have given constant trouble. They did not prove strong enough for bus service. Seven times we have had to replace broken rear axles. Reos were purchased because they were comparatively cheap. They will have to be replaced before long, despite their expert reconditioning by our valuable mechanic, Bro. Julius.

Where will the next come from? Our Japanese parents are still paying for the recent addition to the school; we would not dare ask these kind and generous souls to begin a new series of monthly payments, while the old subscriptions have still a year and a half to run.

Our director, Fr. Kress, sometimes casts a wistful eye Detroitward. "If four certain brothers," he says, "from Norwalk, in my old diocese, who are building about a million fine auto bodies a year, knew of our need, I believe they would put a couple of beautiful busses on Buick trucks, if we ran the trucks into one of their shops."

Would they, we wonder?



THE FINISHED SECTION OF THE MARYKNOLL PREPARATORY COLLEGE

SAFEGUARD OUR LORD'S INTERESTS IN YOUR WILL BY A MARYKNOLL ANNUITY



The Venard Shower

An annual event of much importance in the Wyoming Valley is the Vénard Shower.

For some years, now, we have thought seriously of renaming the occurrence, as our friends look inevitably for a rainfall on the day set. The "Shower" was inaugurated in 1917—the year in which our Vénard College opened at Clarks Summit, Pa.

Vénard Mite Boxes which were sent to our friends in Scranton and vicinity bore an invitation to attend the first housewarming of the new college, and, of course, to "bring your Mite Box!"

Various circles and organizations have shown a great interest in the Preparatory Seminary, and they unite their efforts each year to make this event a notable success. The results of this Shower is the only direct means of support upon which the College may depend.

Do you live in Scranton or vicinity? Make your plans now to motor up to Vénard on June 13—the date of this year's Shower. Students will conduct visitors on a tour of inspection; the Ladies Auxiliary will act as hostesses; and the afternoon will close with Solemn Benediction of the Most Blessed Sacrament.

Don't stay away because you have no Mite Box. One will be supplied on the grounds.

Mary's Newest Knoll

LOS ALTOS—that is, the new Maryknoll Junior Seminary there—is our chief interest these days. And by the time this issue of THE FIELD AFAR reaches our readers, the work on the interior of the new building will be well under way. It has a true Maryknoll location, set as it is on the top of a hill, with a magnificent view of all the country for twenty miles round. It was a delightful sight in early spring to look down over the Santa Clara valley and see thousands of trees in blossom.

Only a few months now until September, when Maryknoll-at-Los Altos will be training sons of the West for the work of Christ in foreign fields.

The Procure offered a convenient gathering place for forty students representing nearly all the Catholic colleges and high schools of the bay cities, who met to make plans for a mission

celebration during the first week of May, under the auspices of the Catholic Students' Mission Crusade. Mr. Louis Conlin, of St. Mary's College, Oakland, presided. Short talks were given by the Rev. William Sullivan, director of the Society for the Propagation of the Faith in San Francisco, and by the Maryknoll representative. The climax of the celebration will be the Solemn Pontifical Mass on May 8, offered by Bishop Keane in the cathedral, at which there is to be an address by Archbishop Hanna to all the college and high school students present.

Friends—God bless them all!—have been so helpful to Maryknoll in San Francisco. One of our latest surprises came from a woman who has been making small donations regularly. She gave us five hundred dollars in shares in an insurance company. An expert seamstress keeps our clothes and altar linens in repair. A railroad man has helped us out on more than one occasion when it looked as though we should have to count railroad ties. Volunteer bookkeepers have generously lent assistance when we couldn't make the figures behave. Other friends, both religious and lay, have donated clothing, medical instruments and medicines, old jewelry, canceled stamps, and tin foil.

A pass made it possible for the only Maryknoll priest in San Francisco to take a jaunt down to Los Angeles just

Our Society, incorporated under the laws of New York State, will accept gifts, large or small, in money, stocks, or bonds, agreeing to pay to the donor for life a reasonable income from the same.

Those of comparatively small means will by this arrangement probably obtain a better income than at present, while avoiding the risk and waste of a will contest. At the same time they will be furthering the cause of foreign missions. We invite correspondence on this subject and will gladly send further details.

before Easter—no, not for a change of climate, but for the sake of speaking at some of the schools in the Angel City. Talks on Maryknoll and the missions were given at St. John's Military Academy, Loyola College, St. Mary's Academy, Academy of the Holy Names, Immaculate Heart Academy, Ramona Convent of the Holy Names, Cathedral Boys' High School, Conaty Girls' High School, Sacred Heart Academy; also at the parish schools of St. Clement, St. Agnes, Sacred Heart, St. Mary's, St. Paul, Holy Cross, and Holy Names in Los Angeles, and St. Andrew in Pasadena. The interest shown at each school was most encouraging.



Again They Go

Nineteen centuries after the sending forth of the apostles on the Mount of the Ascension, priests of the True Church are still bringing Our Lord in the Holy Eucharist to pagan lands.

Maryknoll will send out its little band this autumn. Will you supply a staff for one of these "Christophers"? He needs \$500 to help him carry his Divine Gift across the Pacific.



INTEREST A NEW FRIEND IN THE FIELD AFAR

A School Strike

FROM Fachow comes the news of an incident which is interesting in the light of present conditions in China. The Fachow pastor writes:

On Confucius' birthday, all the schools paraded through town and our drums and bugles were borrowed to lead the torchlight procession. Ingenious shaped lanterns were made by the schoolboys—dragons, clocks, books, balls, all interiorly lighted with candles, lamps, or flash lights. These bright lanterns made the parade attractive to watch, though the din of drums, bugles, and tom-toms was deafening.

Three separate schools had dragons with huge paper heads and flash lights for eyes. Under each head walked two men, one to support it, and the other to move it from one side of the street to the other. The paper body was supported by about twenty boys who moved from side to side like a writhing serpent. The dragons represented much work and great expense on the part of the schoolboys who fashioned them.

It looked to me like a religious superstition, but my Catholic professors assure me that it is not. Confucius is to the Chinese mind the patron of education and is revered as such by nearly all students in China.

The distribution of prizes brought many visitors to Holy Cross School. The mandarin added to the splendor of the occasion, for he gave the prizes to the boys.

On Monday, invitations carefully written on red paper, were inserted in their red envelopes and sent by messengers to the best men about town. On Wednesday, invitation number two was dispatched with the same profusion of colored stationery. Invitation number three was given by the Father personally on Thursday.

The social scale has its gradations. Many people received the first letter; a few important men received the second; but the third personal invitation was extended only to the mandarin, Board of Education, a lawyer, and the school principals.



On Confucius' birthday all the schools paraded through the town

At one o'clock, on Friday, the affair began, with the pastor in the lime-light, facing the mandarin, officials of the Board of Education, superintendents of all the Fachow schools, other business and professional men, and the fathers of several of the boys. In the back of the pagan temple (our temporary school), the students with clean white suits and new hair cuts were all expectancy.

Leung Sin Shaang, Holy Cross School's secretary, began the exercises by reading in Chinese from a large paper pasted on the wall. After each paragraph, he bowed first to the pastor, then to the audience, which stood during the reading, and then three times to the *Shan Foo* (priest), who had to return the triple bow (my back was almost broken).

Each school principal in real brotherly spirit read from a paper, upon which was written his speech of welcome to the new school, Holy Cross. Our head teacher, Chan Sin Shaang, responded to these speeches and the *Shan Foo* said a few words.

Dinner was served in Chinese style in the school. Then the whole crowd came to the chapel where they approved the glaring colors on our new Chinese altar—"ten parts good," they murmured, which is superlative commendation. Next, all crowded into our dining room to listen to the *kay hay* as they call the phonograph. Everything in the room was minutely examined, and the price of each piece of furni-

ture had to be told to the human "question boxes."

Discipline is so strange to the schoolboys that it would need a couple of husky traffic officers to enforce it properly. One day recently, the whole school skipped an hour of class, and I kept the boys a half hour after school—a punishment unheard of by the easy-going Chinese lads. The next day, they showed their resentment by staying away from doctrine class, and when I threatened to penalize them with more study to make up for it, the whole school, with the exception of two Catholic boys, went on a strike. The strikers hung round the school yard from twelve until three, when I delivered the ultimatum, "Come to class or you cannot eat or sleep at Holy Cross School." They refused and had to dine and spend the night round town wherever they could.

In the morning they returned. I unlocked the school and said that all who wished could get their belongings and leave; but not a single boy went home, and the strike was broken.

I heard that six of the day scholars received a beating from their fathers for skipping class and refusing to study, which augurs well for the future of young China.

But the school strike has shown me that we need more patience if we would deal effectively with the Chinese who are so different from ourselves.

—Fr. Cairns.

MISSIONARY KITS ARE NEEDED FOR OUTGOING MISSIONERS

CIRCLES



A CONVEXED ARC OF A
KOREAN CIRCLE

THE glorious month of the Sacred Heart is with us again. May our Divine Lord enrich with many graces all our Circleers who are continually striving to make His Sacred Heart everywhere known and loved!

June proves an exciting season in more ways than one for all at Sunset Hill. In the first place, it is the time when some lucky Maryknollers learn that they are assigned to fields afar; in the second place, it is a period of excitement and no little worry for those left behind, when they strive to make ends meet in order to cover the enormous costs of transportation and the necessary outfitting required by each missionary.

To those of our Circleers who are planning "showers" for the outgoing missionaries, we suggest the following gifts:

Bedding, clothing, hosiery, towels, wash cloths, toilet articles, medical supplies—first aid kits, bandages, gauze, clinical thermometers, medicines—writing paper, pens, pencils, ink, thermos bottles, sewing-kits, tooth brushes, shoe laces, and so on. Doubtless many things will suggest themselves. Once the Orient is reached, it is very hard to secure these necessities; so, aided by our good friends, we plan to give each missionary a complete outfit.

The work accomplished by St. Catherine's Sewing Circle reached us and was very welcome.

Father Price Circle has completed its final payment on the memorial room in the new convent.

Circle dues were gratefully received from Good Shepherd Circle, Our Lady of Perpetual Help Circle, St. Vincent de Paul Circle, Little Flower Circle, of Derby, and Théophane Circle.

St. Clare's Circle and Rosary Society, of Irvington, held a linen shower for the Maryknoll mission houses. The members are now busy making aprons—articles which the Maryknoll Sisters find indispensable.

Aid has been received from the Sisters of the Precious Blood and the Sisters of Bon Secours. It is a great encouragement to know that our sisterhoods in the homeland have the interests of Maryknoll at heart.

A gift of vigil lights reached us from a member of Bishop Dunn Circle—which reminds us that there is a need for similar donations. These lights are burned at the various shrines for the intentions of the donor. If you would like to be remembered at Maryknoll in this way, send your gift in care of the Circle Director, Maryknoll, N. Y.

Circles planning trips to Maryknoll are asked to communicate with the Circle Director a month in advance to arrange dates.

As soon as they have completed one good work for our missions, the members of Maryknoll Yeungkong Circle begin another. Our Sisters in China are the latest beneficiaries, having received a generous check followed shortly by an adding machine to render the Chinese bookkeeping problem easier. This Circle has also completed its second payment on a room in the Maryknoll Mother House.

Have you heard of the new Baby Clinic in Korea? It is conducted by the Maryknoll Sisters, who will gladly receive anything you may care to send in the line of baby needs.

The tiny Korean babies are sadly neglected by their parents, who have little or no regard for hygienic laws. As a result, they are pitiful little creatures.

However, under the loving care of the Sisters, they will become happy, healthy babies, and there will be more little lambs brought into the true fold.

THIS is the month when, in all probability, our Crusaders are joyfully anticipating the closing of school. Maryknoll wishes all a pleasant vacation with plenty of good fun for relaxation, so that, when autumn comes, each Crusader will be anxious to start another year of earnest work.

Vacation time will find most of you scattered in different parts of the country. We earnestly beg that whenever an opportunity presents itself, you will speak a good word for Maryknoll and its work.

May the Sacred Heart of Jesus bless you and inflame your hearts with an ardent desire to spread the knowledge of His Love among those who do not know Him!

Announcement of the fifth national convention of the Catholic Students' Mission Crusade has been received from the national headquarters at Cincinnati. The place is the University of Dayton (Dayton, Ohio) and the dates are June 25-28.

The dates of the Crusade gathering immediately follow those of the Eucharistic Congress in Chicago and immediately precede the dates for the annual meeting of the Catholic Educational Association, so that educators and students who wish to attend all three of these meetings may have time to travel from one convention place to another.

A notable donation came from our friends the Crusaders of St. Andrew's Preparatory Seminary.

The zealous missionaries of Our Lady of Lourdes School worked hard to give the Holy Child a present for His Burse.

The Ursuline Academy pupils, of Wilmington, have been most generous in disposing of oriental articles, for the benefit of the Maryknoll Sisters.

The whole-hearted interest shown by the Mission Unit of Mt. St. Vincent's Academy, Halifax, made us very happy, and we are grateful.

Legal Title:
Catholic Foreign Mission Society
of America, Incorporated.

NOVENAS AT THE SISTERS' CHAPELS ARE CONTINUOUS

A welcome offering was sent in by Marianist Preparatory Seminary, of New York, to remind us that these students have not forgotten the Maryknoll family.

Our sorrowful Mother was remembered in a special way by the Sisters of the Holy Cross, Rochester, N. H., by a sizable increase in the Burse of Our Lady of Seven Dolours.

NEITHER BEFORE NOR AFTER

(Continued from page 159)

remarked to the old gentleman:

"Your grandson has acquired much and deep learning."

"Yes," said the old man, bitterly, "he surely has. He has learned that men are the offspring of monkeys; that they can live and mate like them; that they can die the same as these soulless brutes. He has learned that every man can make his own laws and need obey no others; that if anybody wants what you have, it is his if he is stronger than you; that governments can be thrown out like broken rice bowls; that the sages of old were but stage clowns."

"Yes," his grandson agreed, "your moldy books with their ancient ideas are out of date. My books are translations of the productions of great minds of all nations whose brave thoughts are remodeling the world."

"Now let's take the first idea; namely, that man is the improved offspring of monkeys. You still believe that man has a soul, and that, when he dies, his soul passes into some other body, as that of a monkey, possibly, do you not?"

"Yes," exclaimed the old man; and, in a torrent of words, he defended his belief in reincarnation and the transmigration of souls.

The young man waited with amused tolerance until his elder talked himself out of breath, and then, with impressive calmness, showed the old man his errors and stated his own thesis for evolution.

When he had finished, no one spoke for a few minutes. Then one of the group turned to the younger grandson, who seemed only slightly interested, and said, "King Hong, which do you think is right?"

The boy grinned and said, "Well, I

think both are right and both are wrong."

The old scholar, thinking the boy was trying to be funny, said, "That is a safe statement, but does it mean anything?"

"I mean," explained King Hong, "that when one says the other is wrong, he is right; but when he says he himself is right, then he is wrong."

"I suppose you can point out just how that is so," said Man Meng, quite haughtily—he really saw no use in bringing this youngster into the discussion, so he should be squelched at once.

"Why, yes," replied his brother. "You claim that a man has no soul and that his body has come from a monkey; grandfather claims that a man has a soul, and that when the body dies, his soul may pass into the body of a monkey. So one claims that a man was a monkey before he was a man; the other says a man can be a monkey after he was a man. There is a troupe of actors that come to Kichow every year and they have several monkeys, but you never expect one of them to turn into or to produce a man; and grandfather would never worship them as carrying the souls of his ancestors."

"The simple truth is that a man can be a monkey neither before nor after he was a man. Body and soul, he comes from God, and to God in heaven he must return, unless, because of his wickedness, God will not take him into heaven. This is the true teaching, and there is a lot more of it!"

"And where did you get it?" asked Man Meng, who did not think much of it.

"Oh, I have been to school, too, you know," his brother said with a grin.

"Have you any books that contain that teaching?" asked his grandfather.

"Yes," said King Hong, "I'll get one for you now."

He put a little booklet into the hands of the old man, who read its title, *Catechism of the Necessary Doctrine*, and then read a few questions and answers. Immediately he shoved his feet into his slippers, reached for his pipe, and shuffled out of the room, saying, "This is a very small book, but it seems to have more in it than have all the six boxes of books that Man Meng brought back from the college."



Father Westerwoudt

"A noble-hearted priest, cheerfully sacrificing himself."

This is a story of the missions in what is practically our own day—a type of narrative with which we are happily becoming more familiar. In it we find another noble-hearted priest cheerfully sacrificing himself and all that made life dear to him, that he might carry the light of Faith to his brethren sitting in darkness.

—*The Magnificat, N. H.*

"A book we should like to see in the hands of every Catholic."

This is a book we should like to see in the hands of every Catholic. It is beautifully written and admirably arranged, and, to quote the preface, "it is the more touching because it is so intimate, so loving, so simple." Few will be able to read this little book and remain unmoved.

Entering St. Joseph's College, Mill Hill, in 1883, Father Westerwoudt began a missionary career which is told in a way that should stimulate missionary interest. His wonderful perseverance in the face of all difficulties and privations shows the glorious steadfast purpose of this great lover and soldier of Christ. The descriptions of the native life of Borneo alone make interesting reading, and there are numerous photographic illustrations. Cardinal Van Rossum has written a commendatory letter to the book.

—*The Month, London.*

**FELIX WESTERWOUTD:
MISSIONER IN BORNEO**

115 pages text, 8 illustrations
Neatly bound in cloth

Eighty-five cents, postpaid
Field Afar Office, Maryknoll, N. Y.

THE SISTERS WILL BE GLAD TO REMEMBER INTENTIONS

A Problem



To make ends meet

WE have reason to believe that the material upbuilding of the Catholic Foreign Mission Society of America has been and is an unusually difficult one, but, doubtless, this is the right kind of start.

Difficult—because at no period in the history of our country have the costs of construction reached the heights they occupy today. Or, if costs did go up, it was a passing phase rather than the evidence of a higher standard of living that seems to have come to stay.

Could Maryknoll have been born a few years earlier, the struggle for a habitation would have been less severe and the burden of debt would not be serious.

Notwithstanding the handicap, however, Maryknoll has made no drives for funds and has consistently kept to the principle—*Publish facts and conditions and have confidence in the generosity of American Catholics, priests and people.* We have done so from the outset, recalling to ourselves frequently the fact that our friends are “not mind-readers” and that before their eyes are passing a thousand interests, among which this work, important as it is, can easily be lost to sight.

Just now we would state—and we are thankful to say it—that according to business standards which rule the material end of such an enterprise as ours, we are not actually sinking, nor even preparing to do so. We would add, though, that if we could cut a few hundred thousands dollars away from a load that presses on us,

we should breathe more freely and make better progress.

Saddled with a debt for building and faced with the possibility of needing more space is not an altogether enjoyable combination.

Happily, however—though we should rather regret the fact—we have for the moment sufficient accommodation for all priests, Brothers, and students, both at the Center in New York State and at the Preparatory College in Pennsylvania. Should Divine Providence add any considerable number to our present roster of students—and we should not dare to refuse the right kind of applicant—we shall be at our wit's end, because our borrowing capacity is limited.

This is why the stringless gift and legacies, which are as a rule without conditions, prove so useful. We can apply these to the building up of our credit which, in turn, means the construction of our building.

Shortly after the feast of Our Lady's Seven Dolors, a note came to the recorder's desk stating that the burse bearing the title of the sorrowful Mother had been completed. The sum will be placed at interest, and will provide always for a native seminarian. This burse was given in memory of the Rev. Daniel J. Holland, C. SS. R.

Why not a gift in addition to a prayer for the mission cause, on the Feast of the Sacred Heart?

Besides this, other generous burse gifts have come recently from Rochester, N. Y.; Minneapolis, Minn.; and New York.

Cumberland, Md., heads the list of mission gifts with a substantial offering for its own native son's work. It has been closely followed by Rochester, N. Y.; Fall River, Mass.; Providence, R. I.; Troy, N. Y.; and St. Louis, Mo.

Our legal title is *Catholic Foreign Mission Society of America, Incorporated.* This is important in the matter of wills and bequests which you may wish to make to our work. From time to time, there are many gifts lost which have been destined for the missions.

The safest way to insure such a gift is to make it an annuity, from which you will receive interest during your life. The sum will revert to the works of the missions at your death.

Annuities have been received recently from Washington and New York. From California, announcement has come that we have been mentioned in the will of Mary A. Walsh.

“A WINDOW ON THE WORLD”

“For Catholics who desire a general insight in to the missionary activity of the Church, in the past and present, we can imagine no better publication, nor can we imagine any work more edifying.

“None of us knows as much as he should about the modern heroes of the Faith, and the present volume seems to contain the irreducible minimum of missionary information that every educated Catholic should possess.

“The author treats all the great missionary fields. Seven statistical charts at the end give a clear survey of the missions of today. The illustrations, drawn from the Vatican Mission Exhibits, are exceptionally interesting and beautifully reproduced.

“In fact, the work is, from every angle, one of the most attractive volumes we have seen in a very long time.”

—The Homiletic Review.

ADOPT A MARYKNOLLER, PRIEST, STUDENT, BROTHER, OR SISTER—\$300 A YEAR

THE GOOD WORD

How your FIELD AFAR comforts me!
—*Minn.*

I always pass THE FIELD AFAR on to others.—*Calif.*

Your magazine upon making its appearance is immediately "devoured."—*Conn.*

I have received my first copy of your publication and think it is wonderful.—*Ill.*

I wish to renew my subscription to your most valuable Catholic magazine.—*N. Y.*

The startling novelty of your reminder surprised me into immediate action.—*N. J.*

The \$2 is to be used for the subscription. One dollar wouldn't pay for THE FIELD AFAR.—*N. Y.*

I picked up a copy of THE FIELD AFAR while visiting a friend. I should like to subscribe.—*Washington, D. C.*

I was going to say I was sorry for my tardiness in sending my renewal, but I don't think I am because I enjoyed your very novel "follow-up."—*N. Y.*

Enclosed find \$2. One dollar is for my subscription, which is due; the other, in appreciation of the novelty of the appeal.—*N. J.*

Many thanks for your reminder! Not for a great deal would I have my name crossed off your mailing list.

Since my subscription is long overdue, please accept enclosed \$5 for the magazine for one year.—*Conn.*

DIOCESAN MISSION AID
(March 1 to April 1)

Boston—	
(Through Soc. for Prop. Faith).....	\$129.00 (also Masses)
Cincinnati—	
(Through Soc. for Prop. Faith).....	180.00 (also Masses)
Columbus—	
(Through Home and Foreign Mission Soc.)	10.00
Newark—	
(Through Soc. for Prop. Faith).....	75.00 (also Masses)
New York City—	
(Through Soc. for Prop. Faith).....	105.00
Pittsburgh—	
(Through Catholic Mission Aid Soc.)...	52.00 (also Masses)
St. Louis—	
(Through Home and Foreign Mission Soc.)	185.00
Toledo—	
(Through Soc. for Prop. Faith).....	106.00 (also Masses)

Please pray for these deceased friends of Maryknoll:

Rt. Rev. E. J. Wunder, Rev. Peter E. Reilly, Rev. Hugh Freely, Rev. Thomas Cashman, Rev. E. J. Schimberg, Rev. P. F. McLaughlin, Rev. A. L. Blaznik, Rev. James Collins, Sister Benedicta Johnson, Sister M. Isabel O'Connor, Sister Evangela Trainor, Sister Mary of St. Alphonsus Ligouri Daly, Patrick J. McCraig, William B. Driscoll, Catherine Driscoll, Ross McGinnity, Michael Bast, Lawrence Duke, Elizabeth Whalen, Julia Dowd, Michael Larkin, Patrick J. Baldwin, Mrs. Jane McCahey, Thomas A. Welstead, Mrs. Elizabeth A. Walsh, Mrs. Margaret Duffy, Mrs. Catherine Doherty, Margaret Dunn, Mrs. D. J. Casey, Mrs. Ellen Nolan, Maria McKenna, Arthur F. Fagan, J. McCarty, Mrs. John Walsh, Mrs. G. F. Fitzgerald, Mr. Burns, Patrick Martin, Alice McLaughlin, Raymond Hannon, Mr. Bernauer, John Green, Charles E. Rigney, Annie L. Ahearn, Anthony Byrne, Eleanor Wiegiers, Mrs. Healey, Mary Robbins, Patrick Healey, John Murphy, Margaret Donahue, Mrs. Rose Lonsway, Mrs. Margaret Corrigan, Mary E. McMahon, Mr. McArdle, August Smith, George A. Bourke, James B. F. Smith, Mrs. Andrew Price, Mrs. M. A. Moore, Thomas J. Murphy, William Connell, Mrs. Katherine Kinsley, Mrs. Anastasia Shea, Mrs. T. Harmon.

NEW PERPETUAL MEMBERS

Living: Rev. Friends, 3; C. M. H.; P. L. and family; M. J. M. and relatives; E. L. B.; W. A. C.; S. L. D.; M. J. and K. M. B.; J. B. and relatives; R. H. H. and family; M. E.; H. C. H.; J. D. and relatives; M. A. B.; M. G. and family; C. C.; B. A. H.; relatives of C. family; M. K.; R. M. A.; F. S. and relatives; C. W.; J. R.; H. F. McL.; W. M. and relatives; Dr. T. F. T. and relatives; M. L.; B. M. L.; Mr. and Mrs. W. D.; C. M. S.; M. C. R.; Mrs. R. E. and M. H.; G. McN.; S. A. and relatives; M. A. C.; Mrs. A. H.; B. L.; L. M.; E. F.; R. F.; F. J. B.; H. B. and relatives; Mrs. B. M. and relatives; Mrs. C. A. S. and family; G. A. T. and relatives; S. A. Q. and relatives, living and deceased; G. R. and relatives; C. W. N.; Mr. and Mrs. L.

Deceased: Rev. John Baumgartner; Mary A. O'Neill; Olivia M. Manley; John Wasmuth, Sr.; Denia Wasmuth; Bridget Roach; John and Ellen Burnett; Frederick D. Crosset; Julia Donovan; Catherine Doherty; Mary A. Drew; Mary A. Spence; Elizabeth Whalen; Hannah Wallace; Thomas Mahoney; Johanna Mahoney; Mary Alice Auzernia; Loomam family; Keenan and McCormick families.

BURSES IN THE MAKING

A Burse is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to five thousand dollar burses.

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

FOR OUR SEMINARY

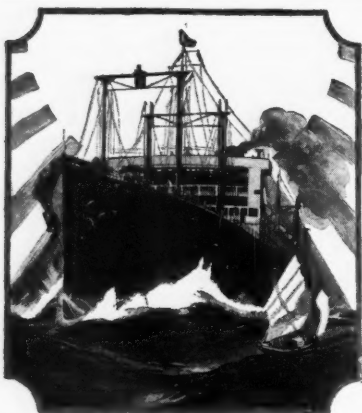
<i>The Most Precious Blood Burse</i>	\$4,866.19
<i>Trinity Wekanduit Burse</i>	4,453.53
<i>St. Patrick Burse</i>	4,111.17
<i>Kate McLaughlin Memorial Burse</i>	4,050.00
<i>St. Anthony Burse</i>	3,895.13
<i>St. John's Seminary, Archdiocese of Boston Burse</i>	3,715.51
<i>Cure of Ars Burse</i>	3,631.30
<i>St. Philomena Burse</i>	3,605.00
<i>College of St. Elizabeth Burse</i>	3,535.00
<i>St. Anne Burse</i>	3,255.63
<i>St. Michael Burse No. 2</i>	3,001.47
<i>N. M. Burse</i>	3,000.00
<i>College of Mt. St. Vincent Burse</i>	3,000.00
<i>Fr. Chaminade Memorial Burse</i>	3,005.95
<i>Bl. Louise de Marillac Burse</i>	2,758.36
<i>Dunwoodie Seminary Burse</i>	2,572.64
<i>Michael J. Egan Memorial Burse</i>	2,500.00
<i>Father Chapon Burse</i>	2,265.00
<i>Holy Child Jesus Burse</i>	2,225.85
<i>Our Lady of Mt. Carmel Burse</i>	2,171.89
<i>Marywood College Burse</i>	2,125.50
<i>Mother Seton Burse</i>	1,947.18
<i>Pius X Burse</i>	1,768.00
<i>St. Dominic Burse</i>	1,742.07
<i>Bernadette of Lourdes Burse</i>	1,674.75
<i>Bishop Molloy Burse</i>	1,600.00
<i>O. L. of the Sacred Heart Burse</i>	1,600.00
<i>St. Michael's Parish, Lowell, Burse</i>	1,533.00
<i>Duluth Diocese Burse</i>	1,411.70
<i>Fr. Nummy Burse of Holy Child Jesus Parish of Richmond Hill</i>	1,302.55
<i>St. Agnes Burse</i>	1,277.18
<i>Immaculate Conception Patron of America Burse</i>	1,181.23
<i>St. John Baptist Burse</i>	1,049.11
<i>James H. Collier Burse</i>	1,000.00
<i>Manchester Diocese Burse</i>	900.00
<i>St. Michael Burse</i>	865.50
<i>Susan Emery Memorial Burse</i>	792.68
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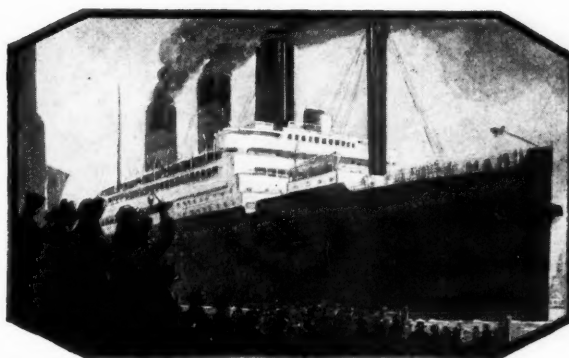
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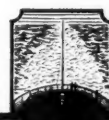
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